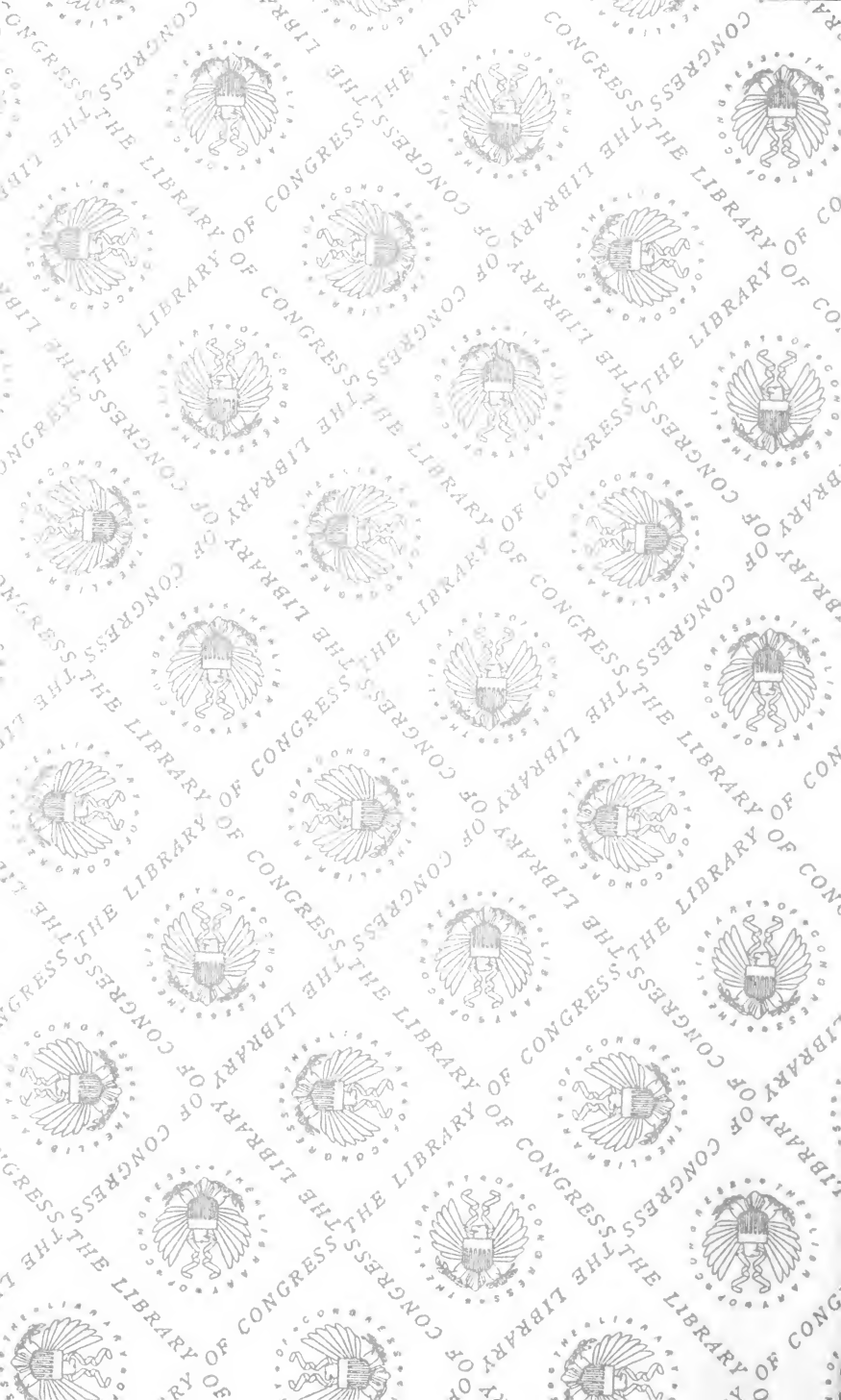
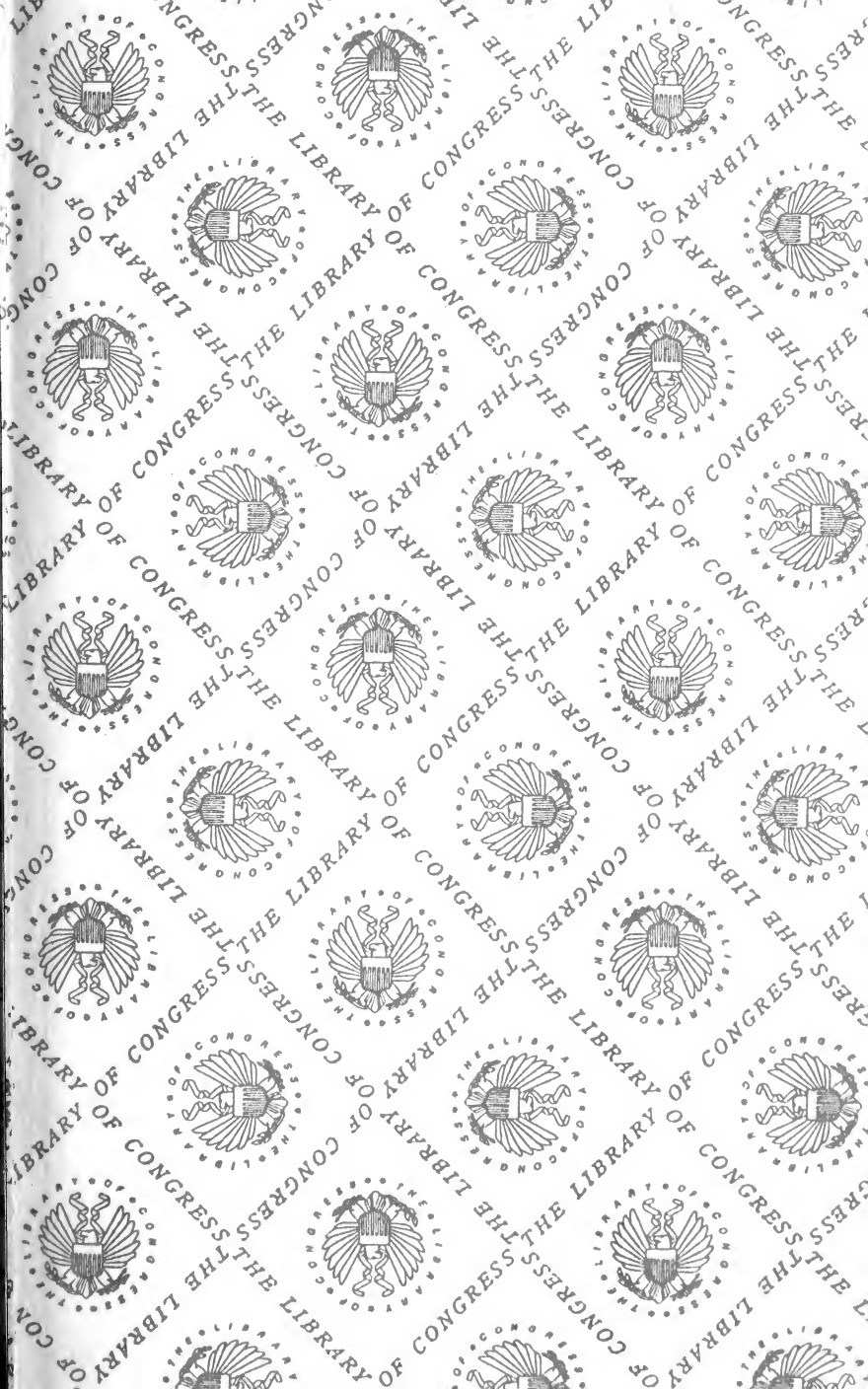


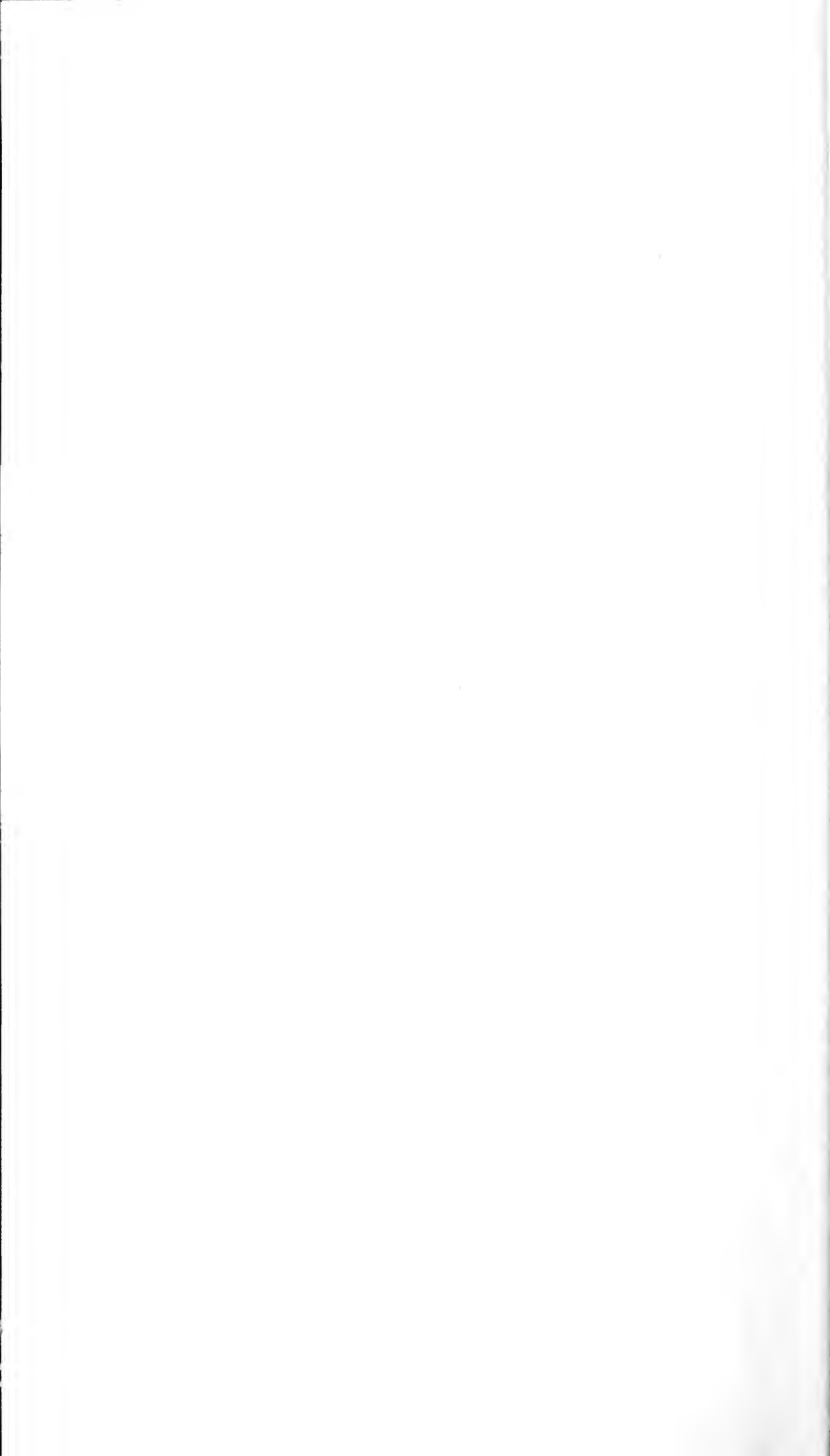
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BAPTIST FUNDAMENTALS

By
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San Angelo, Texas,
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FOREWORD

THIS treatise on the faith of Baptists is the result of quiet study and investigation through the years on the part of the author. The study was first begun soon after leaving the Southern Baptist Theological Seminary some years ago, for the purpose mainly of satisfying the author's own mind, and incidentally to be able to offer help to others who might desire his assistance.

Very recently Editor E. C. Routh of the *Baptist Standard*, Dallas, Texas, requested the writer to prepare a series of articles for that publication, on "What Baptists Believe." The request was complied with, and for some four months the articles appeared consecutively, and were given a hearty reception by many persons from different parts of the state and elsewhere. Many requests were made to the author that the articles be put into permanent form for the help they might afford to younger persons especially. This little book is the answer to those requests.

If any are helped to better understanding of the doctrines of our Lord and Saviour, and thereby become better and truer followers of Him, the time and labor spent in the book's preparation will not be considered in vain.

THE AUTHOR,
San Angelo, Texas.

INTRODUCTION

THE author of this book on "Baptist Fundamentals,"—Pastor E. F. Lyon of the First Baptist Church, San Angelo, Texas,—has here given us a book that is not only distinctly informing and constructive, but is also exceedingly timely. He is nobly fitted for such a task as this, for he has long wrought in a constantly growing ministry, both with his voice and with his pen in helping to carry forward our great Master's cause, both at home and abroad.

Every chapter in this book is on a subject of vital import, and the author marshals his facts and his arguments with unusual clarity and conviction of statement. He calls his readers back to a consideration of the central, vital, and fundamental contentions of our Baptist people. Every chapter is a discussion of some truth that is fundamentally vital. As one reads these vital chapters he thinks of the old Bible question: "If the foundations be destroyed, what can the righteous do?"

The book should have a prompt and faithful reading by our Baptist people everywhere. It is especially suggested that wise use may be made of this book in The Study Classes, which are coming to mean so much in our churches.

I bespeak for the book an immediately wide circulation, and have not a doubt that its message will be both temporally and permanently helpful.

GEO. W. TRUETT,
First Baptist Church, Dallas.

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BAPTIST FUNDAMENTALS

CHAPTER I

Who the Baptists Are

THERE is no more fascinating story in all literature than the history of that great company of Christian people known as Baptists. They have the most glorious heritage of all religious denominations. While every Christian should be able to give a reason for the faith that he holds, it is particularly true that every Baptist should be able to give a reason for the faith that is within him. Could our Baptist people but know their own worthy lineage there would be far greater loyalty to Christ's cause in our own ranks and much less intimidation often on the part of others. It is always the informed Baptist who is strong and loyal in his alignments, as well as proud of his priceless heritage.

At the very outset of our study of "Baptist Fundamentals," let us bear in mind that we have blood-bought principles which distinguish us from all other Christians. We are not among those who can either think or say that one denomination is as good as another. Were this true, we would have no valid reason

for a separate existence, nor have any of those who do so say any valid reason for their separate existence. Baptists are either right or they are wrong. If right, they should hold tenaciously to their principles and propagate them to the ends of the earth. If wrong, they should get right or else surrender their separate existence and merge themselves with other denominations. As to the latter alternative, there is not the slightest ground for such a possibility. History, language and Scripture unmistakably justify our distinctive principles and our continued mission as true exponents of New Testament truth.

The Baptist Name _

A name is indeed significant when it genuinely represents honorable persons or noble principles. But too often good names are used by the unscrupulous, and hence become mere passwords for popular favor. Then it sometimes happens that worthy names are allowed to lose their original significance and thus represent a mere form rather than the true substance. To be sticklers for a name shorn of its original significance is worse than folly. In New Testament times the followers of our Lord were called believers, saints, disciples, brethren, children, faithful, etc. A little later, some ten years after the death of Christ, they were called Christians, but three times only in the Scriptures is this word used, and it seems certain that at first this term was applied in derision. Finally, however, it gained an honorable estate and was gladly worn by the disciples of Christ and is still so worn by all of his true followers. But even a casual observer

is now mindful of the fact that vast companies of persons and numberless organizations attach the name Christian when their lives and their tenets are far from the substance which the name in its original significance embodied. The Christian should truly represent Christ in all the glorious things for which He stood, and when he fails to do this the name not only becomes worthless but positively hurtful. This is evidenced by the many false cults which attach the "name" as a mere label to make current the most glaring counterfeits were they stripped of the honorable title falsely used.

From apostolic days there have been disciples of Jesus who were true to the simplicity of Gospel teaching. At different periods and in different countries these followers were called by different names, and just when and where the name "Baptist" was applied is not certain, but was first applied in scorn by the enemies of those who refused to be bound by ecclesiastical powers and sought their faith from the New Testament alone. The name Baptist means literally "baptizer," and was so applied to John the forerunner of Christ, thus it was flung at them because they would not accept the so-called baptism of the Roman church and kindred ecclesiastical organizations, but persistently insisted upon immersion alone as being at all valid. Baptism was soon corrupted by these state institutions, both as to form and meaning. First, it took on the form of regenerating efficacy, even though administered by immersion. Then the logical sequence was "infant baptism" and on to perversion of the form from immersion to sprinkling and pouring. All of this

the people who became known as Baptists rejected and insisted upon immersion, following a public profession of faith, as the only scriptural baptism. In other words, a scriptural baptism was that of believers, and believers only, as prescribed and practiced in apostolic days. This the hierarchal authorities resented bitterly, in persecutions of ridicule, imprisonments, banishments and even death, and among other things stigmatized our progenitors as "Baptists" because of their consistent plea for and practice of the one baptism inaugurated by our Lord and practiced by His apostles.

The name "Baptist" has now become a synonym of the most glorious principles ever enunciated by any company of Christians—in fact, the very principles given by our Lord Himself. While we did not choose the name for ourselves, we are now proud to wear it for the glorious tenets it embodies and the unparalleled history it bears. To the informed person the name "Baptist" not only signifies an open Bible, a regenerate soul, a Gospel church, scriptural baptism, proper observance of the Lord's Supper, but soul liberty without reservation.

Differentiating Principles

That Baptists have differentiating principles, no well informed person will deny. It is true that much that only Baptists advocated in the past is now gladly received by others, but it is also true that these "others" still retain "extra-scriptural doctrines" as well as "anti-scriptural" doctrines, which hinder them from giving to the world the Gospel of our Lord

in its simplicity and its purity. Upon Baptists, and Baptists alone, depends the task of giving to all mankind, in each succeeding generation, the whole Gospel message, making free access to God for every believer, untrammelled by ecclesiasticism of any and all forms.

Wherever Baptists have gone, an open Bible has been given to the masses, which, when allowed to speak to the seeking soul, always means death to hierarchies in both church and state, with the rise of democracies in both of these realms. The doctrine of a regenerate church membership has always been dear to Baptists, and they are now almost exclusively its adherents. This is shown to be true from the fact that they reject baptism as **having any part in regeneration, however administered, and whether to infants or adults.** Among all of the principal denominations of the world, Baptists stand alone on this doctrine. They alone insist upon a Gospel church, properly organized and directed from its local affairs on to its part in world evangelization and training. Also they stand alone in the logical scriptural observance of the two ordinances of a New Testament church, which are baptism and the Lord's Supper. Then in soul liberty, the golden thread of freedom for all alike runs through all of our glorious history from the time the Son of man, who was the Son of God, brought this heaven-born gift down to mankind. (A special treatise is given on this subject further on in our study.)

Distinctive Mission of Baptists

Baptists unquestionably have a distinctive mission. With them is found the trust of holding forth the Bible as the true Word of God, maintaining its integrity and its binding authority for all time. The Bible, and the Bible alone, is to be always and ever the book of Baptists. They have ever been and are always to be the greatest defenders of this book as the inspired Word of God and the rule of faith and practice for all true followers of Jesus Christ. While others ruthlessly ignore, or set aside much of the Bible as of no binding effect, Baptists insist that every precept is to be followed and every command to be obeyed. With them it is not a question of what men may deem necessary, but rather what does God's Word enjoin. Their faithfulness to the Scriptures has shown them to have less heresy among them and more unity than any other body of Christians. This is not an accident, but the result of faithful adherence to divine commands.

With Baptists also rests the task of keeping clear from every sacerdotal taint the message of salvation and giving to the world a spiritual religion. They were the first to teach that all dying in infancy are saved. Not only are adult believers dying without baptism saved, but those dying in infancy, too, are saved without baptism. The world is still in need of emphasis on this doctrine, and it rests almost exclusively with Baptists to herald the message of salvation by grace alone, free from every form of sacerdotal-

ism, ordinance or works of any kind. "By grace have ye been saved through faith, and that not of yourselves, it is the gift of God; not of works, that no man should glory" (Ephesians 2:8-9).

The corruption of the ordinances, baptism and the Lord's Supper has proved to be the greatest curse to the cause of Christianity. Wresting them from their original setting and perverting their meaning have made them magic charms in the hands of the ignorant and unscrupulous, rather than signs and symbols of the atoning work of the Saviour. They are not intended to procure either salvation nor to merit favor with God, but rather to point in beautiful symbol the meritorious work of the Lamb of Calvary. Baptism portrays death—the death of Christ as the atoning Lamb, also the death of the subject to the old life. And then it pictures resurrection to the new life in Christ, thereby becoming an outward expression of an inward experience. The Supper memorializes the sacrificial death of Jesus, bringing vividly before the communicant that "without the shedding of blood there is no remission," and this blood is that shed on Calvary's Cross, which takes "all our guilt away."

In the matter of democracy, Baptists have always been and still are its true exponents. They stand for "the priesthood of the believer," maintaining the right of each and every soul to approach God according to the dictates of his own conscience, without the intervention of extra-scriptural powers or binding effects handed down by clergy or council or formulated

by decree or creed. **They claim that there is no more valid reason or claim for hierarchy in church than in state.** It is a noticeable fact that many of those who clamor loudest for democracy in civil affairs will most readily bow without protest their necks to the yoke of ecclesiasticism in religion. For this inconsistency Baptists will never stand. They steadily maintain that in its last analysis the state can be no freer than are the souls of men who make the state. **Everywhere state hierarchies are found, they are propped up by ecclesiastical hierarchies,** and in the same ratio that these ecclesiastical props fall away does the lordship of civil rulers diminish. This was strikingly observed by King James I when opposition to the episcopacy was maintained in Scotland. We hear his wail, "No bishop no king," thus showing the close intimacy of ecclesiastical and state hierarchies. History, both religious and secular, reveals the indisputable fact that civil democracies rise or fall as they wax or wane in the realm of religion. Let Baptists then never forget their noble contribution to democracy in the past and their continued mission for its advancement and maintenance in the future.

CHAPTER II

The Deity

BELIEF in a Supreme Being is the source of all religion. There can be no theology, and no divine worship apart from belief in God, or a god to whom is ascribed supernatural powers. No nation or tribe, however high or low, has ever been found without some sort of faith in a being, or beings upon whom they felt dependent for life and favor. True, many of these are pitiably crude, and often degrading, but all show that implanted nature of the human soul, which can be satisfied only in lifting helpless hands, and pleading voice to some supposed higher than earthly power.

Baptists, to be sure, are concerned for themselves in having a proper knowledge of the true and living God, as revealed in Christ, and for others in bringing them to know and serve Him. It is a sad fact that many of those who call themselves Christians have no clear conception of the true God. For this reason the world is full of vagaries concerning Him, and of false cults in matters of conduct and worship.

How God Reveals Himself

The Bible, known as the Holy Scriptures, is the one Book wherein God has revealed Himself to mankind,

and here alone are we to seek for our fuller knowledge and direction pertaining to Him. While nature and our inner conscious experience will assist, they alone will not suffice. **Right conceptions of God are never found apart from the Bible, as the history of all the past bears witness.** Individuals and nations rise or fall according to their conceptions of the Deity. When man fashions his own God he always makes sorry work of it. When he lets God fashion him he invariably comes forth a new creature in "the image of Him who created him."

No effort will be made in this treatise to deal in profuse philosophical, or theological terms, but rather to present such cardinal truths as will help give that conception of God that Christians generally need to have. It is indeed impossible to perfectly define God, and yet we can have a real knowledge of Him through the revelation He has given us in creation, in His Word, and in our own hearts and lives.

Space here necessarily forbids extended Scripture references, so these shall be brief, yet to the point. First of all let it be clearly understood that God is a person, and not a mere impersonal influence. From Gen. 1:1, and on through the whole Bible, with the single exception of the book of Esther, the personality of God is revealed. He creates, sees, acts, speaks, directs men and nations, blesses, curses, exercises providential care, hears and answers prayer, and in every way functions as a personal Being. No Bible reader of ordinary intelligence will fail to learn that God is

the most vital and living personality in all the universe. And thus it is that His creatures are moved to pray, not to an abstract idea, or a finely woven theory, but to the living God. As to substance, Jesus tells us (John 4:24) that "God is a Spirit," and thus cannot be thought of as having the form of man, nor of dwelling "in temples made with hands," nor are we "to think that the Godhead is like unto gold or silver, or stone, or graven by art and device of man." With this conception of God idolatry completely breaks down, while spiritual worship alone engages us and brings us to know Him, and fills and satisfies our souls.

The Bible teaches that God is the creator of all things (see Gen., first chapter). "In the beginning God created the heavens and the earth." "I am the Lord that maketh all things" (Isaiah 44:24). "For every house is builded by some one; but he that buildeth all things is God" (Heb. 3:4)—and so on through the Scriptures the accounts of God as creator are unmistakable. And as to the origin of man, the Bible account is sufficient to settle the question for the Christian. "And Jehovah God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). This is the all-sufficient and final proof for all persons who accept the Bible as the inspired Word of God. Baptists of all others have their faith and hope grounded in this Book.

As to the nature of God, He is holy,—“He is a holy God” (Josh. 24:19); He is a God of love,—“God is

love" (1 John 4:16); also He is just,—“For all His ways are justice: a God of faithfulness and without iniquity, just and right is He” (Deut. 32:4). Thus it is that God rewards and punishes, for there can be no intelligent love apart from the sense of justice. All moral law is grounded in God as its author, and who is Himself the embodiment of all moral perfections. Punishment for sin is not inconsistent with His love, for justice is the complement of love, and God is both loving and just. Also God is self-existent, infinite, and eternal, thereby free from all imperfections. He is clothed with omnipotence, or all power; omniscient, or having all knowledge and wisdom; and omnipresent, or capable of exercising His infinite power at all points in all realms at the same time. “Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?” (Ps. 139:7,—see verses 1-18). Perhaps an attempt for a concise definition of our conception of God would not be out of place here, and that of Dr. A. H. Strong is doubtless as good as any one is likely to find: “God is the infinite and perfect Spirit in whom all things have their source, support and end.”

The Deity of Christ

The Messianic promise runs like a scarlet thread through the entire Old Testament. He is called “Immanuel,”—God with us (Isa. 7:14). Also, “Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace” (Isa. 9:6). Thus prophecy portrays Him

as the God-man, and thus He announced Himself when He came, and thus must He still be regarded to the end of time.

Upon the deity of Jesus Christ is our holy Christian religion based, and when those who wear the name "Christian" cease to stand upon this one foundation they will cease to have a religion from God. It may become a philosophy, or a school of ethics, but certainly not the religion of Christ. All the triumphs of Baptists in the past have been gained by acceptance of Jesus as God manifest in the flesh. He was conceived by the Holy Spirit, born of the Virgin Mary, lived a sinless life, and announced Himself as the Son of God. All of His claims and all of His works rested upon this foundation. For a period of three years He based His earthly mission upon this claim, inculcated it into the minds of His apostles, as well as all of the disciples He won to Himself. He was crucified upon Calvary's Cross as the Lamb of God as an offering for sin. He rose from the dead, ascended to the heavens whence He came, sat down at the right hand of the Father, and "ever liveth to make intercession for us." Discard the deity of Christ and the very foundation of our faith is gone, and the appeal to a sin-cursed world is gone with it. One of three things is true about Christ: He was either insane, or an impostor, or else He was what He claimed to be, the Son of the living God. Neither an insane being, nor an impostor could enunciate such sublime principles, or start such a movement for the happiness and well-being of the

human race, and change the channel of human thought and history throughout all generations. The only choice left is to accept His claim as the one who came from the bosom of the Father, and hath for us "full atonement made." **As New Testament Christians, Baptists accept in full the deity of Christ, His miraculous birth, His sinless life, atoning death, resurrection from the grave, ascension on high, His intercessional work, and His promised return to earth.** Upon these points the Scripture unmistakably speaks, and our eternal hope certainly rests. Jesus is shown from the Bible to possess the attributes of God, among which are self-existence, immutability, truth, love, holiness, eternity, omnipresence, omniscience, and omnipotence. Also the works of God are ascribed to Him, as well as equality with God, and He is to be honored and worshipped as God. Undeniably the Bible portrayal of Christ must be discarded before His deity can be discredited. Baptists then, of all people are to rest their claim, and find their eternal hope in the deity of Jesus Christ.

The Deity of the Holy Spirit

Equally true is it that the Holy Spirit is a person, and is spoken of as God. Let it be stated unhesitatingly, and realized fully that the Holy Spirit is a person and not a mere influence. To Him are ascribed both the attributes and works of God. He is to receive honor due only to God, and is associated on a footing of equality with God, as noted in the baptismal formula,

and in the apostolic benedictions. He knows, speaks, searches, reveals, testifies, convinces, guides, creates, inspires, intercedes, guides the church, and works miracles.

Then the Holy Spirit is affected as a person by acts of others, such as grieved, vexed, blasphemed, and against Him alone can the unpardonable sin be committed. Again, He manifested His personality in distinct and visible form from the Father, and the Son, at the baptism of Jesus. There can indeed be no denial of the personality of the Holy Spirit if the Bible account of Him is to have any weight whatever. Everywhere was the Holy Spirit present with Jesus, imbuing Him with power for His Messianic work, and through His power was Jesus raised from the tomb. He convicts the heart of sin, regenerates it, and guides it into the truth. He purifies and keeps the believer amidst temptation, and all earthly struggle. The Spirit works directly with the individual heart, rather than through any ecclesiastical body, or hierarchy of any form.

Baptists are particularly interested in the doctrine of the Holy Spirit, because of their stand for a regenerate church membership, their individualism, local church government, and open Bible, and the right of private interpretation. Thus they are especially dependent upon the Holy Spirit for direction in all their work. They should ever seek His blessed presence, and so strive to live as never to grieve Him.

The Trinity

The term "Trinity" is nowhere used in the Bible, but the doctrine of the Trinity is clearly taught. The Godhead consists of Father, Son, and Holy Spirit—three distinct personalities, but one in nature, essence or being. This is not a speculative, but practical doctrine. The Scriptures show it to be the great underlying truth of the whole Christian revelation. Here we have God the Father as the author of Redemption, God the Son who achieves Redemption, and God the Holy Spirit who applies Redemption to lost souls, thereby bringing them into the glorious light and liberty of salvation.

Since God is infinite, and man is finite, we cannot fully grasp the interior economy of God respecting the Trinity. And while it is mysterious, yet it is not absurd, for a mystery is some fact comprehended only as far as God chooses to reveal it. He has certainly revealed the fact of the Trinity, making the doctrine intelligible in various relations, and modes of outward manifestations, but unintelligible to finite minds in its interior nature.

Upon the doctrine of the Trinity the Christian religion rests, for if there be no Trinity, there is no deity of Christ, nor deity of the Holy Spirit. Without the doctrine of the Trinity nothing is left but merely a natural religion, with the far-away deism, which tends to resolve itself into the eternity of matter and ultimately into pantheism. Baptists are un-

mistakably Trinitarians, believing in God the Father, God the Son, and God the Holy Spirit, and whenever this doctrine is abandoned the chief articles of the Christian religion, as the atonement, regeneration, etc., disappear, and we are left with a lifeless system of philosophy, or code of ethics. The history of the triumphs of Christianity but confirms the vitality of the believer's faith in the Trinity. Let it ever be clear to all our people that Baptists are not and cannot be Unitarians, and that it is equally clear that Unitarians are not Baptists.

CHAPTER III

Sin and Salvation

THE Bible certainly teaches the reality of that something called sin, and the experience of the human race the world over in all generations confirms its reality. That there is a discord in the soul of man destroying perfect harmony with God and our fellow-men, no sane person will deny. It is a fact which confronts us on every hand from the time of accountability on to the grave. The Bible tells us this alienation from God and the disturbances with one another are caused by sin, which began with the disobedience of our first parents in the Garden of Eden and through them has been transmitted to all generations of men.

Sin is failure to conform to the moral law of God, in action, disposition and state. The words ordinarily translated "sin," or used synonymously mean literally "missing the mark, failure, or coming short." This applies to dispositions and states as well as to acts. Regarding the origin of man's sinful nature, no light is afforded save from the scriptural account of the voluntary act of our first parents in turning away from God, thereby corrupting themselves and coming under the penalties of the law. This account is neither mythological nor allegorical, but historical. (See Genesis 3:1-7, also II Corinthians 11:3.) This

account connects the origin of sin with the creation of free and intelligent beings given the power of contrary choice. That man chose evil, the Scripture undoubtedly teaches and history universally confirms.

The consequences of sin are everywhere manifest. It has been said truly that "when man fell he fell all over." He was totally depraved, which does not mean that he became as bad as he could possibly be, **but that every element of his being is corrupted by the fall, intellect, feeling, heart and will, and that all mankind since has been born in a state of depravity, guilt and condemnation.** After the fall man's nature became such that he uniformly sins, this being as certain as that he lives. He exercises his moral powers in transgression as surely as he begins to speak and act, and this depravity is such that it begins to show itself from the earliest volitions of childhood.

The Results of Sin

The results of sin show themselves among all generations from Eden's expulsive hour down to the present. Hence there must have been a common source from which sin has been transmitted by heredity to all the race. This is proven by the facts which show the unity of mankind, together with the moral and spiritual history of the race, as well as by Scripture teaching. (See Romans 3:10-18.)

There naturally follows then the various consequences of sin as guilt and penalty with their corollary effects. Guilt is the sinner's ill-desert on account

of his sin. This arrays him against divine justice and brings him into personal opposition to a personal God, thereby taking the form of self-condemnation by a sense of God's disapproval. Then follows penalty, which is God's reaction against sin. Men reap what they sow in both material and spiritual realms, whether through transgression of the law of nature or the more direct action of God in His punishment of the sinner. Let it ever be remembered that all penalty against sin is based ultimately on the nature of God's holiness. The essential quality of God's righteousness moves Him to punish sin because it is sin and His nature of necessity reacts against it, which is the prime motive for punishing the sinner. To be sure, punishment reacts for the good of both the guilty sinner and for society, of which he forms an important part, but we must never lose sight of the fact that punishment is first and foremost because of the essential righteousness of God, which necessitates the sinner's punishment.

The effects of sin are manifest all along the pathway of life on the part of the sinner himself and his associates. Not only are his own powers depleted, his peace and happiness destroyed, but society itself is degraded as a result of sin. Every prison house and every court of law is made necessary because of the disturbing and destroying effects of sin. But deplorable as these conditions are, they are not the worst effects of sin. Death, both spiritual and physical, is the ultimate goal of sin. Our physical frame is shot

through with the seeds of death because of sin. Every deathbed and every grave in all the world are but trophies of sin. God's warning to man as noted in Genesis 2:17, "In the day that thou eatest thereof thou shalt surely die," has been made effective in all generations. Scripture confirms this fact in Romans 5:12, where we are told "as through one man sin entered into the world, and death through sin and so death passed unto all men, for that all sinned."

The chief penalty of sin, however, is spiritual death, which is the separation of the soul from God, both for time and eternity. When the soul is devoid of spiritual life, it is then spiritually dead, thus separated from God, and in a permanent state of unbelief and sin. The culmination and completion of spiritual death is the "second death," and those who so die are the ones on the left hand to whom Jesus will finally say, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels" (Matthew 25:41.) Baptists are not to shrink from the Scripture doctrine of sin, nor cease to warn men of its awful effects, and to urge them to "flee from the wrath to come."

Salvation

The very fact of sin makes salvation necessary if man is to have any hope of rescue. Also the love and mercy of God are involved in the doctrine of salvation. Apart from a knowledge of sin, there can be no true expression of the love of God. When man

becomes aware of the deadly effects of sin he is prepared for a remedy for sin in the person of a Saviour. The provision for salvation in Christ is the highest expression of God's love to man. "Greater love hath no man than this, that a man lay down his life for friends," and "God commendeth his love toward us in that while we were yet sinners Christ died for us." Thus it is that "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life." **Let it be remembered that it was man who changed and not God. It was man who forsook God and not God who forsook man.**

It was because of the exercise of the power of choice that man fell when his choice was to disobey God. This change was in man and not in God, which caused the disharmony between God and man. And as soon as man alienated himself from God, the love of God revealed itself in the plan of redemption which culminated in its highest expression on the Cross.

From the sad hour of expulsion from Eden's portals and on through all the wanderings and sinnings of the race of man God's love has ever spent itself to woo man back to paths of holiness and rectitude. The priestly and sacrificial system was to inspire hope of some way of pardon and access to God. Prophecy was but foregleams of the dawning day whose meridian splendor would reveal the Lamb of God, who taketh away the sin of the world. **Before the Cross pardon was granted upon the basis of Christ's atone-**

ment to be made, while since the Cross pardon is given on the basis of Christ's atonement that has been made.

Salvation then centers in Christ and Christ alone, and "in none other is there salvation" (Acts 4:12). "For there is one God, one mediator also between God and men, Himself a man, Christ Jesus, who gave Himself a ransom for all" (I Timothy 2:5, 6). "For the Son of Man came to seek and to save that which was lost" (Luke 19:10). "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). "Being justified by His blood, shall we be saved from the wrath of God through Him" (Romans 5:9). "Having made peace through the blood of His cross" (Colossians 1:20). "In whom we have our redemption through His blood, the forgiveness of our trespasses according to the riches of His grace" (Ephesians 1:7). "Apart from the shedding of blood there is no remission" (Hebrews 9:22). "The blood of Jesus, His Son, cleanseth us from all sin" (I John 1:7). It will be seen by every candid reader that the Scriptures make it unmistakably clear that **salvation centers not only in the person of Christ, but in His atoning death on the Cross.** There is no escape from this conclusion if the teachings of the Scripture have any valid meaning. The word shows that God is the author of salvation, and that it was born out of His unchanging love. "For God so loved the world that He gave His only begotten Son." Then it is shown that salvation is procured by Christ in His death on

the Cross—"We have our redemption through His blood," while the Holy Spirit applies salvation. "Except a man be born of water and the Spirit he cannot enter into the kingdom of God" (John 3:5). "For the law of the spirit of life in Christ Jesus made me free from the law of sin and death" (Romans 8:2).

The Bestowal of Salvation

Christ's atonement is inexhaustible and is sufficient for all men, but all men do not receive its benefits for the reason that all will not believe. "Ye will not come to me that ye may have life" (John 5:40). "He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). "Him that cometh to me I will in nowise cast out" (John 6:37). Salvation follows the exercise of the soul's powers in repentance and faith, by which act, under the operation of the Holy Spirit Christ is received. Then conversion results with all the attendant benefits of salvation, giving the believer the legal standing and rights of Christ, for there is no condemnation to them that are in Christ Jesus" (Romans 8:1).

Baptists believe in toto the Scripture teaching that salvation is a gift of God and in no way dependent upon sacrament, ordinance or good works. "By grace have ye been saved through faith; and that not of yourselves; it is the gift of God; not of works, that no man should glory" (Ephesians 2:8, 9). Practically speaking, Baptists stand alone upon the Bible doctrine

of salvation by grace, separate and apart from sacramentalism in its various phases. **Baptism does not save, the Lord's Supper does not save, works do not save, nor does the church save, but repentance toward God and faith in the Lord Jesus Christ.** For adults salvation is by grace through personal faith in Christ as the atoning Lamb of God who taketh away the sin of the world. Infants are saved by the atoning work of Christ without the personal act of faith as they are incapable of fulfilling this condition. (See II Samuel 12:23, Luke 18:15-17.) Since without personal act of infants they inherited the corruption of sin from Adam, it logically follows that without ability to exercise personal faith, salvation is provided for them in Christ, since He died for all. Baptists believe that baptism follows salvation full and complete, it does not precede it, and in no way procures it, nor do any other external means procure it. "The blood of Jesus Christ, his Son, cleanseth us from all sin," hence nothing is left for any sort of external rite or ceremony as pertains to bringing the soul into saving relationship with Christ. Here Baptists have ever taken their stand and this doctrine they will proclaim until Jesus comes again.

CHAPTER IV

Security of the Believer

BAPTISTS believe that once saved, always saved, or once in grace, always in grace. This refutes the claim made by many that a child of God may "fall from grace" and thus be lost. Baptists hold that those alone who are true believers endure to the end and that these do always so endure. **The doctrine of salvation, full and complete, separate and apart from works, ordinance or the intervention of ecclesiastical systems, is strictly a Christian doctrine and enunciated nowhere else other than in the New Testament.** True the Old Testament typifies the sacrifice of the atoning Lamb, but these sacrifices had to be offered from time to time for the guilty sinner, thus requiring on his part the constant performance of making these offerings through the ministry of the priesthood. All of this found its culmination in the sacrifice of Christ on the Cross, that henceforth "he should not offer himself often, as the high priest entereth into the holy place year by year with blood not his own—but now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself" (Heb. 9:25, 26).

It will be noted then that provision for salvation was fully made by the death of Christ, hence nothing

for its completeness to be added on the part of man, either in individual debts he must pay or through priestly intervention that he must seek. "For it is impossible that the blood of bulls and goats should take away sin" (Heb. 10:4), but "we have been sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). It is clear then that complete salvation is provided without any contribution on the part of man. It is the gift of God.

Salvation Is Secure

It is equally clear that salvation is made secure for the believer, not only full and complete, but forever irrevocable when once the soul is brought into regenerate touch with the Saviour of Men. "Who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time" (1 Pet. 1:5). Jesus Himself assures us again and again that upon the believer He bestows eternal life. "Verily, verily I say unto you, he that heareth my word, and believeth Him that sent me, hath eternal life and cometh not into judgment, but hath passed out of death into life" (John 5:24). If language means anything at all there can be but one conclusion here. Jesus says that the life He bestows is "eternal," and further that no condemnation follows. This states the case clearly, and if one has eternal life he certainly cannot lose it, for if he could, then it would not be eternal. This one passage should be enough to settle the matter if one is to count the meaning of words

for anything. But we need not stop here as there are many other scriptures to bear out the one quoted above. Note John 10:27, 28: "My sheep hear my voice and I know them, and they follow me and I give unto them eternal life, and they shall never perish, and no one shall snatch them out of my hand." Observe here as before that the Saviour is speaking, and surely He ought to be authority. Here the believers are followers, and the recipients of "eternal" life. Then Jesus further elaborates by saying "they shall never perish." Surely then they cannot fall away, for how could they when the Redeemer says emphatically that they cannot. But the word does not stop here, as the reader will note: "And no one shall snatch them out of my hand." This seems to be a sort of reiteration of what He has already said, that proper emphasis may be placed on His statement. Now if there is no power to snatch them out of His hand, how can they fall away and perish? There's no power in earth or hell strong enough to annul the words of Jesus Christ, and hence His words stand here as well as everywhere else.

The whole truth is, just as the Saviour has said, the believer "hath eternal life," and not for a day or a year, but forever, "and they shall never perish, and no one shall snatch them out of His hand." This should be enough to satisfy every one who has really taken Jesus at His word. We see also another strong emphasis on this teaching by the Apostle Paul in Rom. 8:38, 39: "For I am persuaded that neither death,

nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

The reader will notice that these words are not hazy or in any way clouded, but are clear and strong, from the Saviour as well as from His Apostles, and there is not even the shadow of reason for the trustful soul to question them. When Jesus says we are saved, and saved forever, that ought to be enough, and we should not insult Him by doubting His plain words.

The very nature of eternal life necessitates its continuance to eternity from what is here given, i. e., the life Christ gives the believer is endless life. “And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life. These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe in the name of the Son of God” (I John 5:11-13).

The Apostates

On the part of some there is often an apparent falling away as we have all observed, and here is where many are confused. We read of some Bible characters who renounced Jesus, and all about us are those who made profession of faith, and gave themselves diligently to religious activity for a time, then turned

away. The question is then asked, "Were not these persons once saved?" The Scripture covers these cases with such certainty that we need not doubt, if the Word of God is allowed to speak. Among the twelve Apostles there was one who betrayed Jesus, and the question is still asked if Judas was ever a saved man. Jesus answers this in John 6:70, "Did I not choose you, the twelve, and one of you is a devil?" Then in His prayer (John 17:12), He further says, referring to Judas, "and not one of them perished but the son of perdition." It is shown also that all of those who are lost were never at any time saved. In Matthew 7:23 reference is made to those who lay claim to salvation by their good deeds done in the name of the Lord, but Jesus says, "Then will I profess unto them, I never knew you; depart from me ye that work iniquity." It is interesting here to note the Greek particles, "oudepote," which literally mean "never at any time," so that there was never a time when the finally lost were saved.

Yet again look at I John 2:19: "They went out from us, but they were not of us, for if they had been of us, they would have continued with us; but they went out, that they might be made manifest that they all are not of us." This explains why some persons who once seemed to be Christians fall away. They were only seed that fell by the wayside, or in thorns, or upon stony ground; just that and nothing more. Many a person gets into the church by mistake, but he does not bear fruits of righteousness, and was

never converted. The Apostle Peter gives a very vivid description of such persons in his second epistle, second chapter. Then he sums up their case in verse twenty-two, "The dog turning to his own vomit again, and the sow that had washed to wallowing in the mire." It will be noted that nowhere in the Scripture is a child of God spoken of as a "dog," or as "swine," but they are spoken of as "sheep." Those who are said to fall away do so because they have the swine nature, which was never changed. Separate a sheep from the flock and it will constantly manifest a strong desire to get back, but when a swine is separated from the herd it is perfectly content to remain alone and wallow in the mire. Thus the true nature of the heart strikingly manifests itself on the part of the individual when separated from God's people. The "sheep" will desire to get back, while the "swine" will rail against the church, and find his chief joy by wallowing in the mire of sin.

The only thing that a saved person may lose is the joy of his salvation, but not salvation itself. David did this and as a penitent confessed his sin and earnestly prayed for the restoration of the "joy of salvation" (Psalms 51:12). Peter had a similar experience when he denied his Lord and his remorse was so great that "he went out and wept bitterly." A child of God can and often does lose the joy of his salvation because of unfaithfulness, but he, like David and Peter, will find himself in such misery of soul that he will not continue in sin, but seek cleansing

and restoration of the joy of salvation which always comes to the penitent believer's heart.

Fruits of the Doctrine

It is often said by those who reject belief in the "Security of the Believer," that such a doctrine discourages carefulness in right living from day to day. This comes from a false conception of the true nature of the child of God. Each seed brings forth after its kind, and so with each life. In Christ one is a "new creature," and henceforth receives his sustenance, his hope and his inspiration from Christ. "For we are his workmanship, created in Christ Jesus for good works" (Eph. 2:10). The child of God works not to be saved, but because he is saved. An apple tree bears apples not that it may become an apple tree, but because it is an apple tree, and so it is with the fruit borne by the Christian, it is the nature of regenerate souls to bear fruits of righteousness. The professing Christian who bears no fruit for Christ might well re-examine the foundations of his faith. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven" (Matthew 7:18-21). The evidence of the saved state is given mainly by continuous growth in grace and in the knowledge of Christ.

Again, we find great comfort in the doctrine of the

believer's security. It reveals the unchanging love of God for his children. It would seem hard to love God were He to own us today and then disown us tomorrow. Then we would live in constant fear lest we might die during some period of apostacy and be lost, if there is no security of the believer. How much better to be able to rest where Paul rested, "I know Him whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that day" (2 Timothy 1:12). Baptists believe in the "Security of the Believer," because it is granted in God's promise and grace, and not dependent upon what frail man can himself be or do, "Because by the works of the law shall no flesh be justified in his sight" (Romans 3:20), and "We reckon therefore that a man is justified by faith apart from the works of the law" (Romans 3:28). Then those that believe in the Son hath eternal life, "and they shall never perish, and no one shall snatch them out of His hand."

CHAPTER V

A New Testament Church, Its Meaning

THE term "church" refers of course to a particular company of properly organized believers, or congregation, and not to a house or building. The word used in the New Testament for "church" comes from the Greek, "ecclesia" and means "a gathering or assembly of people," who are now baptized believers in Christ. In a few instances it appears to refer to all regenerate persons in all times and ages, both in heaven and on earth, "Thou art Peter and upon this rock I will build my church and the gates of hades shall not prevail against it" (Matt. 16:18). "The general assembly and church of the first born, who are enrolled in heaven" (Heb. 12:23). Yet other passages give the same idea. The discussion here, however, will have to do mainly with the church as a visible local body or congregation.

A gospel church may be defined as **a company of saved persons, voluntarily banded together in accord with the laws of Christ to the end that His kingdom may be fully established on earth.** Elaboration upon this definition reveals a number of important things. First, Christ is Lord of the church since it exists in obedience to His commands and has no other mission than that of carrying out His will. Then the two

ordinances baptism and the Lord's Supper are to be administered in their proper order, the new life in Christ to be cultivated, discipline is to be maintained, and the gospel to be propagated to the ends of the earth.

Churches Separate

Baptists believe that Scriptural churches are separate and distinct organizations. Each church is democratic and autonomous in its government, thereby free and independent. No church, however strong, has any authority over another church however weak. Nor has any group of churches authority over others, regardless of their strength or weakness. There is no ecclesiasticism of any sort revealed in the New Testament in the government of Christ's church. All references to them imply that they were separate and distinct companies of believers with a common hope and a common purpose, to be sure, but with a separate existence so far as the management of their own local affairs be concerned. When the word for church is employed in the singular, it usually refers to a particular company of believers in a given place, as "the church which was in Jerusalem" Acts 8:1. "Now there were at Antioch in the church," etc. (Acts 13:1). "Unto the church of God which is at Corinth" (1 Cor. 1:2 and a number of other references), or it refers to the whole number of Christ's redeemed considered collectively. There is no Scripture warrant for such terms as "The Church of England," the

“Church of Scotland,” or the church of any other country as a whole. “So the churches were strengthened in the faith” (Acts 16:5). Paul speaks of “all the churches of the Gentiles” (Rom. 16:4). Again, “And so ordain I in all the churches (1 Cor. 7:17). Then in speaking of his many difficulties and labors, he seems to reach the climax when he says, “Besides those things that are without, there is that which presseth upon me daily, anxiety for all the churches” (2 Cor. 11:28). In his Galatian letter he says, “unto the churches of Galatia” (Gal. 1:2). And many other passages too numerous to mention here. As Scriptural churches there can be no such thing as the “Baptist Church of the United States,” or the “Baptist Church of Texas,” nor of any other country as a whole where a plurality of local churches exist. These separate organizations may and should co-operate in the common task of carrying on Christ’s work in all parts of the world, but even this is purely voluntary on their part and in no way compulsory from any ecclesiastical source. Each church is free to co-operate or not, as it may choose, and only Christ, the Head of His churches, has any compelling power.

Church Organization

The Scripture gives no minute account of how any particular church was organized. We know, however, that each church was composed of those who had owned Christ as both Saviour and Lord, by repentance and faith, followed by baptism. “They then that re-

ceived his word were baptized; and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostle's teaching and fellowship and the breaking of bread and the prayers" (Acts 2:41, 42). See also Rom. 6:1-4 and 10:9. It is evident also that applicants for membership were passed upon by the church itself, else there could have been no organized body with necessary powers to act for the church's welfare. See Acts 9:26. The right to receive or reject members necessarily preceded the right to discipline and exclude members, else how could one be excluded from a church into which he had never been received? "But as it is, I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such an one, not to eat. For what have I to do with judging them that are without? Do not ye judge them that are within? **Put away the wicked man from among yourselves**" (1 Cor. 5:11-13). "Now we commend you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly" (2 Thess. 3:6). This clearly indicates organization which necessitates some method of passing upon those received into the organization as well as those excluded from it.

Church Ordinances

A New Testament church has two ordinances and only two. These are baptism and the Lord's Supper.

(A special treatise is given on each of these further on in our study). Baptism is the first ordinance of the church and the last act on the part of the believers which admits them into full church fellowship. Baptism follows salvation but precedes observance of the Memorial Supper, and is properly performed but once on the part of each believer.

The Lord's Supper is the next ordinance of a Scriptural church and is to be observed from time to time in the church, by its members who have observed the first ordinance, and by these only. The Supper may be observed at stated times as the church shall decide. "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come" (1 Cor. 11:26). The point is that whenever the supper is observed, whether frequently or not, it is to be done in the right way, and for the right purpose.

Church Officers

A New Testament church has two sets of officers, and only two. These are bishops, or elders, or pastors, and deacons. There are no gradations or orders of church officers, such as taught by Roman Catholics and most other pedobaptist bodies, mentioned anywhere in the New Testament. On the contrary, the Scriptures clearly teach that there are no such gradations. Bishop, elder and pastor are but different designations for the same office. This is clearly proven by the fact that the words are used interchangeably or synonymously (see Acts 20:17), where

Paul sends to "Ephesus and called to him the elders of the church." Then in verse 28, he speaks of these same persons as "bishops to feed the church of the Lord." In Titus 1:5 Paul again says, "and appoint 'elders' in every city as I gave thee charge." Then after some of their qualifications are noted in verse six, he proceeds with yet other qualifications in verse seven, and uses the term "bishop," referring to identically the same office. Peter in his first epistle (5:1, 2) exhorts his fellow elders to "Tend the flock of God—exercising the oversight," etc., which is clearly the work of the bishop, and shows elder and bishop to be one and the same in official duties. Bishop is a Greek term, coming from the word "episkopos," meaning an overseer. Elder is a Jewish term, coming from the word "presbuteros," and has the same idea of tending the flock as shown in Acts 20:17-28; Titus 1:5-7, and 1 Pet. 5:1, 2. (See Eph. 4:11 for the term pastor and his duties.)

Not much is said about deacons; the first reference regarding them is in Acts 6:1-6. That they became clearly recognized as church officers is unmistakable. In addressing the Philippian church Paul in his salutations refers to "the bishops and deacons." Then in 1 Tim. 3:8-13, Paul sets forth the deacon's qualifications with the same degree of care shown as to the bishop's fitness for his office.

Baptist churches therefore have but the two kinds of officers mentioned in the New Testament, which are bishop, or elder, or pastor and deacons. Every true

Baptist preacher is a bishop, or elder in the Scriptural sense. The ecclesiasticism of the Roman church, as well as that of every other ecclesiastical body, all of which can be traced back to the Roman church, has no Scriptural grounds whatever upon which to base its hierarchical claims, while Baptists pattern their churches after the New Testament order, both as to affairs and ordinances, as well as in all other respects.

CHAPTER VI

Church Ordinances

WE come now to the ordinances of a New Testament church which we shall treat as fully and as thoroughly as space will permit. The first ordinance is that of baptism, around which much controversy has existed for centuries. We shall endeavor to set forth the scriptural arguments for the proper administration of this ordinance in clear light, with the one desire to give the truth rather than just to retain a position respecting it. In the matter of baptism, as in all things else, let us all say, "Where He leads me I will follow." Then let us be willing for ourselves to study the question reverently that we may see "where He leads."

Many books and articles on both sides, together with lexicons, church histories, commentaries, the Greek New Testament, Septuagint and Hebrew Bible, have been consulted and studied with the one desire to gain a clear knowledge of the real teaching of Scripture on this much controverted theme. It is not the wish nor intention of the writer to court unpleasant controversy with anyone, nor to show a spirit of bigotry in any of its phases. Every true Christian man and woman desires the truth and nothing but the truth in the study of God's Word. And while we will not

always see alike, we can study together and still exercise Christian courtesy in our investigations. The true disciple lives in an atmosphere where truth is welcomed and so appropriated as to bring the life into closer and truer fellowship with our blessed Lord.

These studies, then, are for those who are willing to seek evidence and follow truth wherever it leads. No honest heart will ever assume an immovable attitude, regardless of evidence in opposition to it. The truly sincere maintain a position only by weight of evidence favoring such position. Family tradition and ecclesiastical preferment are not worth much in the balance where truth is being weighed, and he who is wholly guided by them is often far from right. No one can hope to be submissive to the wooings of truth until he rids himself of prejudice and preconceived opinions and welcomes the full light of God's Word.

Baptists are often accused of narrowness, bigotry and even lack of Christian charity because they hold so tenaciously to immersion as the only true scriptural baptism. This charge is often made, however, by those who have not had opportunity or are unwilling to inform themselves concerning the scriptural position. In the discussion that follows the writer shall endeavor to state the case clearly and with fairness. We have no desire to belittle nor antagonize those with whom we are not agreed. We shall not intentionally do so. We wish rather to be courteous and to present the truth on this subject as Baptists understand it, at the same time offering no apology for our

faith, since we firmly believe it to be in accord with the open Word of God. This being true, it is incumbent upon us to practice it and teach it, ever remembering our Lord's great commission: "Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." In the face of this commission, Baptists would feel themselves false to their Lord's command should they fail to teach unswervingly what they deem the truth about baptism. Wherever Christians go they are to teach this command. If immersion alone is scriptural it should be received by every Christian and he should be content with nothing else. Those interested in this matter are asked to follow carefully in the weighing of evidence on the subject.

Among Pedobaptists

It is interesting to note the various opinions held among our Pedobaptist friends regarding this subject. They all oppose the Baptist stand and speak of our conspicuous isolation caused by it. But they are by no means agreed among themselves as to the meaning and purpose of baptism. Catholics baptize for regeneration and hold that it is "absolutely necessary for salvation." Lutherans agree with Romanists in this and the standards of Episcopalians teach the same. The Roman church, however, gave birth to this teaching as every student of church history may readily learn. Her zeal for the performance of this rite is

such that anyone may baptize in the absence of the clergy. Nurses, physicians or any others present in serious sickness are urged to baptize rather than risk one's dying unbaptized. It matters not whether the person administering it be Protestant, Catholic, member of any church, male or female, just so the "sacrament" of baptism is not denied a person dangerously sick.

Presbyterians deny baptismal regeneration, but claim that baptism is a sacrament symbolizing the work of the Spirit. Wherever the Bible speaks of the pouring out of the Spirit our Presbyterian brethren see it symbolized in pouring water for baptism.

Methodists say baptism is "a sign of profession—also a sign of regeneration or the new birth." Both Presbyterians and Methodists strongly disclaim any regenerating or saving efficacy in connection with it. At the same time, both denominations receive members without rebaptizing them from the churches that do teach and emphasize baptismal regeneration. Furthermore, their reception of members from the Catholic church on their baptism opens the door for all who will to enter, whether baptized by physician, nurse, church member or non-church member, be the administrator male or female.* Such irregularities make the ordinance meaningless, even when tested by the written standards in their own creeds.

* Southern Presbyterians, after many years of acceptance of Catholic baptism, now reject it. However, some local churches still receive it and the Great Presbyterian family at large still accept baptism administered by Romanists.

Again, Presbyterians have spoken officially against immersion as being scriptural baptism. Yet they will receive members from Baptist churches without rebaptizing them. Methodists put themselves on record as being ready to baptize by sprinkling, pouring or immersing, according to the wish of the parties most concerned.

Summary

In summing up, the following conclusions appear:

1. The Catholic, Lutheran and Episcopalian communions teach baptismal regeneration.

2. The stress placed on baptism by Catholics makes any person a proper administrator of the ordinance.

3. Presbyterians and Methodists: (a) Both exclude baptismal regeneration from their written creeds; (b) both accept, as valid, baptism from churches that teach baptismal regeneration; (c) both accept Catholic baptism regardless of its claims and irregularities; (d) Presbyterians reject immersion as being scriptural, yet will take Baptists on their baptism; (e) Methodists accept and practice any mode.

4. Pedobaptists are so much divided among themselves that none of them could claim all are right, since their teachings clearly speak to the contrary.

5. Pedobaptists show their inconsistency by accepting any and all baptisms by whatever mode performed, for whatever purpose performed and by whatever person administered.

6. They virtually destroy all standards by accepting baptism done under any standard.

CHAPTER VII

Affusion

LET us now consider the arguments commonly given for the practice of affusion. The rapid trend for the return of primitive baptism during the century just closed has aroused somewhat the affusionist side of Christendom; so that we have much literature from them, endeavoring to defend their teaching and practice of the rite. It is a noticeable fact that not until in comparatively recent times did affusionists seek countenance for this practice in Scripture. Luther and Calvin, the most stalwart reformers of the Reformation period, both state explicitly that immersion was the original mode. They made no special effort to justify affusion by Scriptural precedent. Just here many naturally ask why, then, didn't they restore the primitive method? Luther wished to do it, but the opposing side to reform was so strong from every quarter that he was compelled to yield at some points, and this is one of the points yielded. Calvin, while admitting that immersion was the original form, said the churches should be allowed liberty in the matter. The writings of these men, still extant, contain plenty of evidence to prove that the statements here made are true. It soon became evident that a show of Bible authority must be made to satisfy the minds of an

ever-increasing number who will not rest content short of what they conceive to be a "thus saith the Lord." We shall briefly consider the claims usually given by affusionists as Scriptural. Later on in our study we shall discuss the language feature. Here notice will be taken only of the general accounts and connections of Scriptures commonly relied upon to prove affusion.

New Testament Called to Witness

The New Testament will first be considered. Here our affusionist friends rely mainly upon passages that do not describe, in detail, the various steps pursued in performing the ordinance of baptism. Hence they conclude that here they have sufficient ground to advocate affusion rather than immersion. These accounts are found in Acts 2:37-42; Acts 8:12, 13; Acts 9:17, 18; Acts 10:44-48; sometimes Acts 16:13-15; though this is suspiciously near a river, Acts 16:19-34; Acts 18:8, 25; Acts 19:1-5; Acts 22:16. It is at once manifest here to anyone who will take the trouble to read the above passages that there is not one solitary word or intimation that the ordinance was performed in these cases in any manner different from the other baptisms recorded in the Bible. These passages simply record the incident in the apostolic career, and pass on. If one relies upon such Scripture as this to prove affusion he must, of necessity, discard the meaning of the original language and base all of his argument upon silence, pure and simple, since there is not so much as one word given upon which to build an

argument to support affusion. By far the majority of baptisms performed now by Baptists are not described in detail. When mention is made of them, the writer or speaker merely states that such and such a minister baptized so many persons on a certain occasion. No one ever thinks of it as anything other than immersion, since the Baptist way of baptizing is known to all. In Apostolic days the same was true, and every one hearing the account of a baptism understood it to mean an immersion in water. That such is true may be readily shown by reference to those examples that are described more in detail. In Matthew 3:1-6 the Greek (also Revised Version) tells us that John baptized large numbers "in the River Jordan." Matthew 3:13-17 and Mark 1:9-11 tell us how Jesus Himself was baptized. It distinctly states that He, too, was baptized "in the Jordan." John 3:22, 23 refers also to John's baptism, and shows that he chose a certain place, Aenon, for baptizing "because there was much water there." Acts 8:26-39 describes an isolated case and does it in such a way that not even a Baptist of today could give in fewer words a more explicit account as to how the ordinance of baptism is performed. "They both went down into the water * * * and they came up out of the water," etc. Romans 6:3-5 and Colossians 2:12 call baptism a burial. Let those who have witnessed the various forms employed for baptism decide for themselves which one most resembles a burial.

Now the two groups of references are nearly evenly

divided. The latter group are of such a nature, that were they the only accounts of the ordinance left on record there would be no question in any mind as to how baptism was performed in New Testament times. But these are not all, say our affusionist friends, and then they call attention to the passages cited in the first group above. Reference to this group shows no gain for their practice, since there is nothing more than a bare statement of facts in these passages, telling us that certain parties were baptized. No one has any ground whatever for claiming these baptisms differed in any way from those cited in the second group, where the ordinance is described more fully. Affusionists are compelled to build their argument solely upon silence, as there is not one word or syllable in the Scripture accounts to indicate in the least that these baptisms differed from the others. It needs no special word to show how unreliable are conclusions whose premises are silence.

Again it is urged that owing to the scarcity of water in Palestine immersion could not have been the mode. This objection, too, is a mere assumption. Nearly two thousand years have passed since Apostolic days, and for one to rise up now and declare the non-existence of any pools that had a depth of say four feet is flimsy argument indeed. Some have gone so far as to say that even the River Jordan was too shallow for immersion. Just a few years ago the late Dr. Talmage, the great Presbyterian divine, had no difficulty in immersing a person in the River Jordan. Bap-

tists have never yet had any trouble in finding plenty of water, and our missionaries traverse almost every part of the world. It is left for pedobaptists alone to plead scarcity of water.

Then we are told 3,000 could not have been baptized in one day. History unmistakably shows that on several occasions since the time of Christ more than 3,000 have been baptized in one day, and that by immersion, too. Our own Baptist missionaries in India, in the year 1878, baptized 2,222 in nine hours, with only two persons baptizing at a time. Let no one be alarmed, there is not the slightest ground for difficulty about the 3,000.

New Testament Alone Speaks

The New Testament is the only part of the Bible that records any case of baptism, or even refers to the subject. All of its descriptions of the ordinance are manifestly in proof of immersion and when taken in their natural connection they unmistakably make that impression on the mind of the reader. Pedobaptists are well aware of this, and for that reason they wander back to the Old Testament for the principal part of their argument to support affusion. Here they carry us around the Jewish altar to behold all of the sprinklings and pourings mentioned in connection therewith. They dwell upon the various ceremonial washings of the Jews, and bring forth many hyssop branches used in some of their ceremonies. They speak of the installation of priests and kings. They

tell us of people cleansed by sprinkling clean water upon them, and of the times when God is to pour out His spirit upon man, etc. On these things as a foundation do they build their argument for affusion in the ordinance of baptism. A little investigation will readily reveal to any candid mind the fact that there is not the slightest similarity between these Jewish ceremonies of the old dispensation and the ordinance of Christian baptism. This is shown by language—see chapter that follows on Study in Language—also by a comparison of the old ceremonies with the new rite.

The Scriptures usually quoted are gathered from far and near, and are piled up in such profusion that they serve rather to becloud than to clarify. To those who haven't the time nor the inclination to go into an elaborate study of theology, this involves the doctrine of baptism in mystery and causes them to conclude that the Bible isn't clear regarding it, and hence it doesn't matter which view of the subject one takes. The Bible, however, is clear enough when people exercise the same attitude toward the study of this subject that they do toward other subjects. This is a matter not to be settled before it is learned, and we should not be satisfied without investigation. The ground is to be held by facts and not by mere force of will.

Old Testament No Witness

Reference to Old Testament ceremonies shows no likeness whatever to the New Testament ordinance of

baptism, and if they are intended to be the same, it is nothing but natural and reasonable to say that they would be described with similar connection in the New Testament as in the Old. Affusionists are eager to tell us that John's baptism was identical with purification as described in the Jewish law. This is a mere assumption which has no proof to support it, but on the contrary has much to discredit it. In Matthew 21:25, Mark 11:30 and Luke 20:4 Christ distinctly makes the Jews understand that John's baptism was "from heaven." In Peter's speech before the one hundred and twenty (Acts 1:22) and also before Cornelius (Acts 10:37) he refers to John's baptism as a separate and distinct rite. Acts 13:24 shows that Paul did the same thing in a speech at Antioch of Pisidia. Everywhere this baptism is referred to, it is shown to be an entirely new rite. John 3:25 speaks of a dispute or question that arose between John's disciples and a Jew about purifying. There certainly could have been no dispute if there was no difference between this rite and the one so familiar to every Jew. The fact that reference is here made to Jesus doesn't change matters at all, for He was teaching exactly the same baptism that John had introduced. It simply shows that the disciples of John and this Jew were not agreed that John's baptism and Jewish purifications were one and the same thing.

Then if John's baptism was a continuation of an old custom, how does it happen that we never hear of any of his predecessors leading the people to the river Jor-

dan, nor to any other place where "much water" was found when they performed the rite? The Bible nowhere cites any examples that correspond with John's work. Besides, if John's duties are to be likened to those of a Jewish priest, it would have been necessary for him to rebaptize indefinitely, since the priest performed the ceremony of purification over and over again, as often as a person became unclean. We never hear of John's rebaptizing. It is true, a few persons who knew only John's baptism were baptized after the crucifixion and ascension of Jesus, but it was because they didn't understand the significance of the rite in its relation to Christ and the Holy Spirit. The multitudes were not rebaptized, nor was Christ rebaptized, and the apostles baptized a person only once. Also, we are taught by Ephesians 4:5 that there is "one Lord, one faith, one baptism." The Scripture teaches conclusively that the ceremony of purification might be performed any number of times, but true baptism only once. Furthermore, the very name applied to John because of the rite he performed shows it was something new. He is significantly called John the Baptist, i. e., the "baptizer." Now, if he did what others had done all along before him, why don't we read of Elijah the Baptist, Jeremiah the Baptist or somebody the Baptist? There is not even an allusion to such a rite among the Jews as John performed in either the Old or New Testament, Apochryphal books, Philo or Josephus, by the early Christian fathers or in the Mishna. These writings cover the entire ground

of Jewish religious history from the earliest Old Testament times until several centuries after Christ. The fact that none of them make any mention whatever of a rite similar to that which John performed leaves those who advocate such a theory to evolve it out of the imagination and thus build upon dead silence.

Christ Not a Jewish Priest

We are told, too, by our Pedobaptist friends that Christ's baptism was for the purpose of initiating Him in the Jewish priesthood and was therefore by affusion. This also is without one syllable of Scripture favoring it and has positive evidence against it. The Jewish law distinctly says none but Levites could be priest. Numbers 1:47-54 describes their charge over the tabernacle. Numbers 3:9, 10 and 18:6, 7 state beyond even the shadow of a doubt that from the Levites, and from the Levites only, could a priest be chosen. The genealogies of Christ in the first chapter of Matthew and the third chapter of Luke, as well as the prophecies about the Messiah, place Him in the kingly line. This, then, without question debars Him from the Jewish priesthood. Now in the face of this plain and unmistakable Scripture, it is wondrous strange that men could have the courage to say that Jesus Christ was a Jewish priest. But, says one, Christ was prophet, priest and king, so he must have been a Jewish priest, after all. The epistle to the Hebrews discusses His priesthood. Hebrews 7:11-17 explicitly states that He was

not made a priest by any Jewish ceremony; "not after the law of a carnal commandment, but after the power of an endless life. * * * Thou art a priest forever after the order of Melchizedek." "Now if he were on earth, he would not be a priest at all, seeing there are those who offer the gifts according to the law" (Hebrew 8:4). Again, Exodus twenty-ninth chapter and Leviticus eighth chapter give a detailed description of the ceremony employed to induct a priest into office. It is an elaborate ceremony, as reference to the above Scripture will show. Then there is no evidence whatever to show that this ceremony was ever annulled or superseded later on. The simple ceremony of Christ's baptism has no similarity whatever to those performed at the installation of a Jewish priest. For one to say they are the same is a bare assumption, with neither Scripture, history nor reason to support it. Besides, there is not a case on record to show that a candidate for the Jewish priesthood ever went to the river Jordan to be installed into office. It would be just as reasonable and just as scriptural to say that every person in the vast throng who was baptized by John in the river Jordan was thereby made a priest as to say that Christ was thereby installed into the priestly office. These are facts which cannot be shown false, and it is left for those who are controlled by sentiment rather than by evidence to set them aside.

Another favorite source of argument for our Pedobaptist brethren is the reference to the Scriptures

which speak of the coming of the Spirit, the pouring out of the Spirit, etc. This, we are told, is conclusive argument for pouring water in baptism, rather than immersing in water. For this argument to have any strength, it is necessary for one to have a similar conception of the Spirit that he has of fluid, or some material substance which can be measured. The spirit of man is that intangible something called the soul, the opposite to the flesh. The same Greek word is used, in speaking of God's Spirit, that is used to describe man's spirit. The definition of this word is breath, wind, spirit, etc. In John 3:3-8 Christ compares the coming and going of the Spirit to the action of the wind. Acts 2:2 states that the Spirit came with a sound like a mighty rushing wind. One cannot possible conceive the wind to be poured out as so many drops, or measures, but thinks of it as enveloping an object instantly upon contact with it. The same identical conception must be had when we think of the Holy Spirit coming upon man. There is not mere contact with any part of the body, as the head, hand or foot, but a complete enveloping of the whole self, which causes absolute surrender to God's power. The early disciples were filled with the Holy Spirit, but no one would think of their being filled as one would fill up a vessel with fluid. Every one readily understands that they were completely under the powerful influence of God's Holy Spirit. God is a Spirit, and in Him we live and move and have our being.

The *Daily Times-Democrat* of New Orleans, in de-

scribing the horrors of the disasters in St. Pierre, said the town was "baptized by fire." During the Spanish-American war an Eastern periodical gave a photograph of one of our companies, saying, in a certain battle, they were "baptized by fire." In both of these cases the conception of the writers, and also of the readers, was nothing more nor less than a complete enveloping of the town and of the soldiers by fire. It is a striking fact that when the word baptize is used in any other than a religious sense, every one readily concedes to it the original and natural meaning. Let earnest hearts consider well this important fact.

Majorities Not Conclusive Evidence

As a last resort, Pedobaptists often tell us that they have such a vast majority on their side, hence must be right. This same argument might be as effectually used to disprove Christianity itself, since the vast majority of the world are by no means followers of Christ. But while Pedobaptists have the majority of adherents and practitioners of affusion, **Baptists have by far the majority of the world's scholarship on their side.** The ranks of every great denomination are thick with scholars who readily concede that immersion was the original form of baptism. Also, let no one forget that "the right and the truth always make a majority."

Finally, it is noticed, when Pedobaptists perform the ordinance by affusion, they are either compelled to avoid altogether reference to the cases recorded in

the New Testament, or else make elaborate explanation to show why their act is so out of harmony with the Scripture description of baptism. It would sound strange indeed for one to administer the rite by affusion, and read as his authority for same, either the account of Christ's baptism, or of the eunuch's baptism. When Baptists administer the ordinance of baptism they are not debarred from reading any account of the rite recorded in the Bible, and this can be done without a word of explanation, since the accounts themselves are self-explanatory, showing the act of immersion to be in natural accord with the language used in the inspired record.

In conclusion, there is not one single, solitary example of, nor command for, nor inference for baptism by affusion to be found in the entire Bible, from lid to lid. If one example can be found Baptists will yield the ground, and themselves advocate that mode henceforward. Those who cherish affusion as Scripture baptism must of necessity rely upon unutterable silence to sustain them.

CHAPTER VIII

Infant Baptism

THIS discussion refutes what many excellent people have long cherished as divine truth. The first impulse then with them may be to let preconceived opinions and passion for these opinions discredit what is here said and thus refuse to give the subject a thorough testing by the Word of God. Each one is asked, however, to read thoughtfully, comparing all Scripture reference for himself. This will unmistakably show that the Bible has not one single command for, example of, nor sanction for infant baptism to be found anywhere in it. **In fact it will be learned that infant baptism is never so much as once mentioned in the Bible,** and that all of its teaching relative to the subject of baptism is against administering the ordinance to infants. Let us then study together with the earnest hope and sincere desire that truth may be found on this subject.

Pedobaptism and Baptist Opposition Thereto

The word pedobaptist means one who practices, or advocates infant baptism; hence it is that all denominations adhering to the baptism of children are called pedobaptists. Baptists have ever refused to baptize any but believers, taking the ground that there is no Scriptural warrant, whatever, either by precept or ex-

ample, for administering the rite where there can be no exercise of faith in the gospel of the Lord Jesus Christ. This firm stand is daily making itself felt among all Christian people, to the extent that the per cent of infant baptism is steadily and surely growing smaller each decade, as the statistics of the other denominations clearly show. There can be no doubt about the Baptist emphasis of the Scripture teaching being the cause of this falling off, since the per cent of decrease is greatest in those lands where Baptists have flourished most. The practice, however, is still defended and many persons think a mortal sin is committed by neglecting the baptism of children. If this teaching were scriptural, it should not only be defended, but its practice should be urged by every disciple of our Lord. On the other hand, if it is not scriptural, as Baptists have ever contended, and proven, it should by all means be forever discarded from the rôle of Christian teaching.

How Infant Baptism Gained Recognition

All are agreed that there is not a single case recorded in the whole Bible, which speaks of the baptism of an infant, either by Christ or by any of His disciples. Also, all are agreed that quite a number of clear and unmistakable cases of adult baptisms are recorded. This being true, how then are we to account for the wide-spread practice of child baptism? Simply by reference to church history, since this is the only source of information we have, as to the action

of Christians, after the faithful pen of inspired disciples ceased to write. Even in Apostolic days errors were seeking admission into the churches, hence it is not at all startling to find that they continued to seek admission after our Lord's first disciples were called home. Error is like a disease which creeps in so gradually that one is hardly aware of its presence till it is often so deep seated that it becomes hard, if not impossible, to shake it off. Thus it was that the error concerning baptism found its way into many of the early churches and gained such a firm hold upon Christendom that its power is still felt. To this ordinance was soon attached so much importance that it was considered necessary for salvation. The Roman Empire was fertile soil for growing just such a power as the Roman Catholic Church, and when Imperial Rome chose to assume the dictatorship in religious matters, most of the Christian churches were merged into one great system, which opened the way for the poisonous blood of error to circulate in all of its parts. Churches which dared to speak against this power were either crushed or silenced till the day-dawn of religious toleration, and finally the full noon of religious freedom in some parts of the world gave them opportunity for growth and utterance. Two factors of the Roman system stood strongly for infant baptism. The first is found in her teaching of baptismal regeneration. The second is shown in the effort to bring everyone into her fold, and thus subjugate the world. Infant baptism is the logical out-growth from the doctrine of

baptismal regeneration. When a person once takes the stand that baptism is necessary for salvation, it then becomes reasonable and natural to believe that infants, too, must be baptized if they are to be saved. **It was nearly two hundred years after Christ before any church historian made mention of pedobaptism.** This considered in connection with the fact that there are no Scripture cases recorded makes it evident, beyond question, that those who cherish the custom must look elsewhere than in the Bible and early church history to substantiate, by example, their right to continue the practice. Besides, there was discovered in 1873 a document called "The Didache" or "The Teachings of the Twelve Apostles," which scholars date back to 70 or 100 A. D. In this work express mention of, and clear direction for baptism is given. Its mention of the ordinance shows unmistakably that its framers knew nothing of infant baptism. In speaking of the preparation for the rite it says: "Before baptism let baptizer and the baptized fast, and whosoever others can, but the baptized thou shalt command to fast for one or two days before." Everyone can readily see that this excludes altogether the baptism of infants, since an infant could not be commanded to fast one or two days.

How Infant Baptism Found Its Way Into Protestant Churches

It is a well known historical fact uttered here with no thought of offending any, that the Protestant

denominations which advocate infant baptism received it from the Roman Catholic Church. John Calvin, the father of Presbyterianism, was educated in that church for the priesthood; Martin Luther, the leading spirit in reform and founder of the Lutheran Church, was for years a Catholic priest; the Church of England—called in the United States, Episcopal Church—left the Roman church in the time of Henry VIII; the Methodist Church is a branch from the Episcopal Church; and infant baptism is one of the errors that all of these reformers failed to leave behind.

Efforts to Find Scripture Sanction for the Rite

Pedobaptism, like affusion, has many defenders who claim to have Scripture warrant for its existence. The steady opposition of Baptists to this misuse of baptism has necessitated something more satisfying to the laity than mere sentiment and tradition; hence it is that the Bible has been searched through and through for passages said to favor it. It is not our purpose to impeach the sincerity of those who so read the Scriptures, but rather to refute their argument, and thus show the falsity of their position.

Every candid student observes at the very outset of this study that the Scriptures commonly quoted in defense of infant baptism are by no means clear cut. **Not one single reference is found wherein is mentioned the baptism of an infant.** This, then, undoubtedly leaves those who advocate the practice without any direct Scripture evidence whatever.

This fact is substantiated by a little careful examination. Matt. 19:13, 14 is sometimes claimed in favor of child baptism. This, however, is shown not to be a valid claim, as the subject of baptism is not mentioned at all here; besides John 4:2 tells us that Jesus Himself baptized no one, which is conclusive that the children brought to Christ were not baptized. Then we are referred to the household baptisms, and told that infants must have been included there among the baptized. We find nothing whatever to favor such a supposition, but much to discredit it. The Bible specially mentions four cases of household baptism, and three of these use language that shows intelligent action and voluntary decision on the part of those who were the recipients of baptism. The one instance where the account is not thus detailed is in the case of Lydia—Acts 16:13-15. But to say that she had infant children would hang the argument on a slender thread indeed, since no intimation of children is given, and besides Lydia is supposed to be away from home as “a seller of purple,” and nobody knows whether or not she had ever been married, much less as to whether she had infant children with her. Besides, Acts 16:40 clearly implies that those baptized in her household were adults, as Paul and Silas, after their release from prison, went to her house and exhorted the new disciples. Acts 16:23-34 records the second household baptism. Here the 32nd verse settles the question as to who were baptized: “And they spoke the Word of the Lord unto him with all that were in his house.”

The 34th verse says that all rejoiced and believed in God, thus nullifying even the remotest possibility of including infants among those baptized. The third household baptism spoken of is in Acts 18:8: "And Crispus, the ruler of the Synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed and were baptized," again clearly showing that faith preceded the ordinance. The fourth and last case 1 Cor. 1:14-16 where Paul cites the instances of baptism administered by him at Corinth, and in 1 Cor. 16:15 he mentions this household again and says, "They have set themselves to minister unto the saints." Thus it is explicitly shown in the records of these cases themselves, that there is no ground whatever for even supposing infants were baptized. Let the reader himself turn to the Scripture references and make his own comparisons, which will assuredly verify what is here shown.

Infant Baptism Does Not Take the Place of Circumcision

The bulk of the argument for infant baptism now comes from the endeavor to prove that it takes the place of circumcision. This position leads pedobaptists through the entire Old Testament, whence they bring forth a large array of passages which are said to prove the point. However much may be said and claimed by this method, the fact still remains that they never find so much as one passage that says or even intimates that baptism superseded circumcision. Colossians

2:11, 12 is sometimes cited as evidence that circumcision is supplanted by baptism, but here no reference is made to the circumcision of the flesh, nor is even the slightest connection shown to exist between the two rites. All this laborious argument is cut short by a few references to the New Testament, where the subject of circumcision is discussed and its relation to Christianity shown. Every Bible student knows something of the trouble given the early churches by some Jewish Christians, who endeavored to force the Law of Moses on the followers of Christ. If the reader has enough concern in this matter to read the references here cited, he will have no difficulty in readily understanding that the Apostles indicated no connection whatever between baptism and circumcision. The 15th chapter of Acts alone is enough to settle once and for all this discussion. There the question of circumcision is the bone of contention, and action on it was taken by a body of chosen men, some of whom were Apostles. It had become manifestly necessary for a thorough understanding of this matter among the early Christians; i. e., were they to circumcise or not? The question was a vital one, so much so that it threatened to divide the churches. This 15th chapter of Acts gives two speeches and a carefully prepared letter relative to the discussion, besides saying that Paul, Barnabas, Judas and Silas made speeches. **But amid all of these utterances caused by the very subject of circumcision, not one syllable even intimates that baptism had superseded it.** Now, if baptism was

intended to take the place of circumcision, could any candid mind hold for a moment that it is in any way reasonable to believe that all of this discussion on the very heart of the contention would have passed without so much as a single word having been recorded to show that this was really the case? The object of the discussion was to settle forever the question of circumcision among the disciples of Christ and most surely if infant baptism was to take its place it would have been stated here in no uncertain words. Paul refers to this same discussion in the second chapter of Galatians, and there brings up the subject of dispute, but says not one word about baptism. The churches in Galatia were also vexed with this question, and Paul is endeavoring to set them right in the matter, and for that reason refers to this former trouble recorded in the 15th chapter of Acts. Some Jews of Galatia were endeavoring to impose upon the Gentile Christians there, the Law of Moses. Paul devotes Gal. 5:1-15 to the question of circumcision, endeavoring to set these churches right by showing that circumcision was null and void; but again it is seen that not a word nor the slightest intimation is given to show that baptism has taken its place. The realm of fanciful speculation alone is open to those who would put baptism in the room of circumcision.

Clear and Direct Scriptural Evidence Against Infant Baptism

The Scriptures not only do not say anything favoring infant baptism, but do say much against it. There

are several accounts of baptism described, and all of them show that the persons were believers. Besides there are other references to the subject which show clearly that the ordinance is meant for believers only. Acts 2:38, "Repent ye and be baptized every one of you." Acts 2:41, "They then that received His word were baptized." Acts 8:12, "But when they believed—they were baptized, both men and women"—no reference whatever to infants.

The Great Commission Against It

Aside from the above, there are two other passages which should satisfy any seeker after the Scripture teaching as to who are fit subjects for baptism. Matt. 28:19, 20, "Go ye therefore and make disciples of all the nations, baptizing them, etc." Some would here twist the language so as to mean the nations are disciplined by baptism, and hence find, as they think, a place for infant baptism. Any such supposition as that, however, is annulled by reference to the same commission given in another form by Mark in 16:15, 16, "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved." This account is clear cut and leaves no room for quibbling over language, and it is folly for one to imagine even, that the Great Commission in any way regards infants as fit subjects for baptism.

Infant Baptism Is Not Only Unscriptural But Its Practice Is Positively Wrong

As a last resort many persons often say, "Well, anyway, it will do no harm to have children baptized," and seem to find some consolation in the thought. Let it be noted, however, that it is wrong, and does do harm.

First—It is done without any scriptural authority whatever for it, and in direct opposition to divine authority against it.

Second—It hinders, and often defeats voluntary choice in one's faith, as he is urged by others not to break vows imposed upon him when the rite was performed, in his unconscious infancy.

Third—It is anti-scriptural, since its practice defeats the true command of our Blessed Lord.

Fourth—It deceives the parents and later the child, when it is grown up, by having begotten the idea that some sort of a charm or especial efficacy accompanied the rite.

Fifth—It displaces the ordinance' by putting it before faith, when the Scriptures explicitly command that it should follow the exercise of faith.

Sixth—It fills the churches practicing it, with unregenerate people, deceiving them and at the same time bringing reproach upon Christianity. Roman Catholicism is one striking example of the logical result of infant baptism.

Seventh—It is against religious liberty since the child's religious belief is chosen for it by others, and

it is also compelled to submit to the rite regardless of what might afterward be its wish in the matter. Just here may be found one of the reasons why Baptists have ever been the champions of religious liberty, and have suffered persecution almost everywhere for steadily opposing infant baptism.

Give the Subject Due Consideration

In conclusion, those who are really interested in this matter, enough to give it a thorough test in the light of God's Word, are sure to be rewarded with a clear conviction that there is absolutely no Scripture for baptizing any but believers. To elucidate a subject one must stick to the text on it, and that is the only caution needed in the study of this question. The Bible is just as clear here as it is on any other subject, and not one of its sacred pages has a line or even an intimation favoring infant baptism, and he who practices or advocates it, does so without the sanction of, and in direct opposition to God's Word.

CHAPTER IX

BAPTISM—*Continued*

A Study in Language

LANGUAGE is the vehicle of human thought, and is carried on by sounds, signs, touch, or written characters. Its purpose is to convey the thought of one mind to another in getting or giving information. Some so-called wise men of old deemed it a mark of greatness to so employ language as to hide thought rather than to reveal it. We still have a few such wise men. The really educated person, however, is he who has learned the art of clarifying rather than mystifying. It is generally understood from Scripture as well as from linguistic study, that there was a time when all people spoke the same tongue.

The time came, however, when mankind was scattered upon the face of the earth, and as nationalities became separate and distinct, the world was filled with varied and sundry dialects which developed into separate and distinct languages. Hence it is that the sum of the world's thought today must be drawn from many different languages. The endeavor to do this is apt to give faded results unless a great deal of skill and care are exercised by translators. Language grew apace with the mind of man, the most intellectual peo-

ple producing the most accurate speech. God had first to give man an intelligible language before His revelation could be recorded. This culminated in that matchless Greek tongue, which still commands the admiration of the world by its accuracy and beauty of expression. So exact was the Greek's mind, and so accurate his speech, that even the finest shades of thought were not lost. This, though, is liable to be lost in translation when one's zeal for a cherished meaning swerves the language from its natural course.

So true is this, that even today, it is nearly impossible to word a document whose natural and intended meaning is free from the attacks of ingenious minds. The Bible has long been upon the dissecting table, and in many instances has been so mutilated and so disarranged and then so not arranged that it has indeed been made to give forth a varied message. The world has never known another book upon which man has spent such intense ingenuity in his endeavor to establish fanciful claims. Nor is there any other subject that engages the mind of man, where such latitude of inaccurate thinking is allowed. Relative to religious matters we hear it said almost every day, all are good, anything will do. So many think this or so many think that, therefore it must be right. Accuracy is at least sought after in medicine, law and the physical sciences, but theology seems to be the dumping ground for all inaccuracies that are not tolerated in any other sphere. If men would forsake their worthless traditions, and stand fairly and squarely upon what the

Bible actually teaches regardless of any other person's preference or their own preferment, the temples of error would soon crumble into dust, and theological discord would give place to the harmonious music of the divine will. Baptists rely upon the Bible alone for all matters of faith and practice, and will ever hold tenaciously to immersion as the only form of Scriptural baptism, since it is as clearly set forth in God's Word as language can make it. He who gets another meaning, does so by refusing to let the language have its natural and ordinary course. Building upon this same hypothesis enables some men, as they think, to overthrow the doctrine of eternal punishment, eternal happiness and even the deity of our Lord. Many refuse to be immersed because they are led to think that the Bible isn't clear on baptism, and therefore, that it is a matter of little importance. History and scholarship, however, give no uncertain sound as to what the Bible teaches about baptism, and it is evident that there can never be a complete union of Christians till the primitive form of baptism is accorded its rightful place by all followers of Christ.

Arguments Tested

In previous chapters we have spoken of the circumstances shown in the New Testament account of the ordinance; here we shall deal more particularly with the technicality of the language employed in recording these accounts. Those who banish immersion from the Bible rely mainly upon the following especial argu-

ments as their support: First, they refuse to let the classical meaning of "baptize" come to the witness stand. Second, they broaden the meaning of the words used to describe baptism to suit their purposes and make all uses of prepositions in other connections, equally applicable in these connections, regardless of the law of language to the contrary. Third, they claim that Old Testament purifications, and New Testament baptism are analogous. Fourth, baptism is called a mere form, and hence it doesn't matter which one is employed. It is noticeable, however, that these claims differ somewhat in their classical use from their New Testament use. But while this is true, by far the vast majority of words used in the New Testament still retain their classical meaning, and naturally they are always allowed to hold that meaning till clear examples of usage are found wherein the meaning has changed. Again, their argument is shown to be of little value by the fact that the Old Testament was translated from the Hebrew into Greek just about 130 years before the Christian era began; and this translation undoubtedly became the current one among the Jews, by the time Christ began His ministry. In proof of this, it is noted that the quotations from the Old Testament found in the New are usually taken by Christ and His disciples from the Greek translation of the Hebrew Scriptures. It is further noticed that this Greek translation is very similar to the Greek of the New Testament, and had a vast influence over it. Then as Old Testament Greek wielded an un-

doubted influence over the New Testament, and also since the Old Testament was the Jew's book of religion, describing minutely the various ceremonies employed in worship, it necessarily follows that the language used would reveal the fact as to whether or not baptism is the same in form as the old Jewish purifications. The use of words in this Old Testament translation shows clearly and unmistakably that the various sprinklings and pourings mentioned in the Mosaic code have no similarity whatever to Christian baptism. Sprinkling, pouring and dipping all have separate Greek words to describe them, and for one to try to make himself or others believe that later the meanings of these separate and distinct words were expressed by the use of the same word "baptize" is like shutting the eyes at mid-day and saying it is night. For truly, there is not one shred of evidence to show that they are ever expressed by the one word "baptize." Let us now deal with the words themselves in the various examples where they are used.

Historical Sketch

All of the differences about the mode of baptism are groundless, when the natural course of the language used to describe it is allowed. In every case where the Scripture speaks of the administration of the ordinance, it uses one and the same word, "baptizo," to describe it, and the history of the word leaves no room for doubt as to its meaning. We wish to review this history and then leave it to reasonable minds as to

what the weight of evidence favors. The Greek classics, we are told, contain 168 examples wherein the word "baptizo" is used; and in every case the word means to put the object under the element, while the fluid remains stationary, or else to let the object remain stationary, while the element completely overwhelms it. In every example the conception is the same, i. e., **the object is entirely covered by the baptizing element.** It is certain that all of the evidence given by these uses, is decidedly for immersion. Affusionists, as a rule, grant the evidences thus far, but say the word later broadened its meaning so as to convey the general idea of all ceremonial purification by water. This is easy to say but impossible to prove. If such were really the case, there would certainly be at least a few clear and unmistakable examples somewhere in the abundance of religious literature, that we have written in Greek. The Old Testament translation describes, in Greek, all of the Jewish ceremonies and washings employed in their religious observance **but not once is the word "baptizo" used to describe any ceremony performed by sprinkling or pouring.** The Mosaic code prescribes many ceremonies where sprinkling and pouring are to be employed, but the Greek translation of the Old Testament never so much as once uses the word "baptizo" to describe any of these ceremonies. On the contrary it always uses the Greek word for sprinkling or pouring, corresponding to the original Hebrew. Furthermore, the word "baptizo" is employed in the translation in such

a way as to show clearly that it means dip or immerse. 2 Kings 5:14 employs "baptizo" and the English translation tells us that Naaman went to the Jordan and "dipped" himself. The Hebrew word is "tabal" which always means to dip or immerse, and never once has the meaning of sprinkle or pour. Now since the word "baptizo" is never used to describe any one of the many sprinklings and pourings mentioned in the Old Testament, but does use it where the Hebrew, without doubt, means immerse, is it not evident to any candid mind that "baptizo" cannot be said to mean sprinkle or pour? If not, then clear usage of words counts for nothing. The Greek Old Testament, amid all of its directions for ceremonial washings, gives not even a shadow of evidence for defining "baptizo" to "sprinkle" or "pour," but on the other hand, shows clearly by its use of the word that it means to immerse.

Witness of the Apocrypha

Turning now to the Apocrypha, which was handed down to us in Greek, and contains a history of the Jews, covering a large portion of the time between Old and New Testament periods, no examples of "baptizo" are found where it means sprinkle or pour. Though our Pedobaptist friends claim two instances, still they can't find any scholars in the world who will so translate the word in these examples. The first example is Eccles. 34:25, where mention is made of washing the body after having touched a corpse.

The 19th chapter of Numbers is then cited by affusionists as proof that this cleansing was by sprinkling. The fallacy of this argument, however, is readily detected by the careful reader. Note that the 19th chapter of Numbers distinctly says all of the sprinkling was done by some other person besides the one who was defiled. Then as a completion of the whole cleansing ceremony, the unclean person himself, shall "wash his clothes and bathe himself in water." (Compare Lev. 22:4-6.) Besides there is no knowing whether Eccles. 34:25 has any reference to the 19th chapter of Numbers, but if it does, this latter bath is undoubtedly what it refers to, since it reads, "He that washeth himself"; referring to his own action, which was the crowning part of the ceremony of purification from a dead body. The second example is taken from Judith 12:7. "Then Holofernes commanded his guard that they should not stay her, thus she abode in the camp three days and went out in the night into a valley of Bethulia and washed herself in a fountain of water by the camp." The last clause is the one containing the word "baptizo" and the Greek reads thus: "ebaptizo en to parembole epi tes peges tou hudatos"—"she baptized herself in a fountain (or stream) of water by the camp." Where affusionists claim their argument here, is by supposing that she didn't actually go into the water, and then by translating "at the fountain" instead of "in the fountain." The present writer has two standard English translations of the Apocrypha at hand, and both ren-

der "epi tes peges tou hudatos"—"in the fountain of water." That this is the true translation may be seen readily by anyone who is only partially acquainted with Greek. Here "epi" is used with the Genitive of place, and in such cases, with a verb of motion, may be rendered "upon" if the place is an actual support, but must generally be rendered "in." (Liddell and Scott's Standard Greek Lexicon, Eighth Ed.) It is rarely ever rendered "at" and for one to so disregard the natural use of the preposition merely to suit his theory, shows he is hard pushed indeed for even a straw of argument.

Witness of Josephus

After leaving the Apocrypha and before coming to the New Testament Greek, we are cited to one example in the Historical works of Josephus. Antiq. IV, 4:6, where the use of "baptizo" is claimed to favor sprinkling. This truly is a mere claim, for the Greek there used shows no such meaning whatever. The passage reads thus: "When therefore any persons were defiled by a dead body, they put a little of these ashes in it, they sprinkled them with it," etc. The mixture of ashes and water was sprinkled, after the ashes were dipped, i. e., baptized—in the water. Reference here to the original Greek shows not even the slightest ground for translating "baptizo" to sprinkle; and this is forcibly proven by the fact that no person who cares anything for his reputation as a Greek scholar can be found who will so translate it.

New Testament Witness

The New Testament employs "baptizo" something like 80 times, and in every instance it can be translated "immerse" instead of transferring the word "baptize," as is done in our English Bibles. And when the word is translated "immerse," it always makes good sense; but on the other hand, if it is translated either "sprinkle" or "pour," it never makes good sense. The reader can prove this himself by turning to his English Bible and substituting the word "immerse" whenever he finds "baptizo," and then try to substitute "sprinkle" or "pour," and he will at once see that "immerse" is the right word. There is a law of language in translating which teaches us that when a word is found to fit in every case, that is the true word, and may with safety be relied upon to give the correct meaning of the original.

In conclusion, there is not a standard lexicon of either classic or New Testament Greek that gives "sprinkle" or "pour," as even a remote meaning of "baptizo." Besides, the Greek language is still spoken and written, and no native of Greece today would think of defining this word so that "affusion" could be gotten out of it. It is noted also that the Christians in Greece, as well as the entire Greek church, still baptize exclusively by immersion. Now in the presence of these unmistakable facts, are we not certain that our Saviour was Himself immersed; and that He commanded it upon His followers for all

time? Surely it is just as certain as anything can be made in the light of scholarship and history; and he who would be excused from obeying this plain command, can find nothing in all of God's Word to justify his course. When Christ commanded us to be baptized, He meant immersion and nothing else, since this alone constitutes Christian baptism, and "thus it becometh us to fulfil all righteousness."

The Preposition "en" Testifies

Our pedobaptist friends often make complaint about the translation of the Greek preposition "en" by use of the English "in," on the part of the makers of the American Standard Edition of the Bible. Let us see if this is really consistent. This translation is generally considered by scholars to be the best English edition ever published. It was set forth as the work of scholars carefully chosen, and considered second to none in the world. The New Testament part of the revision was done by twelve men, eleven of whom were pedobaptists, and the other one a Baptist. It could hardly be claimed then that the one Baptist dominated the committee or determined the conclusion as to the translation, so as to make the reading favorable to immersion in the use of the preposition "en."

Reference to the Greek text shows that this preposition is used in connection with the word baptize some seventeen times. It is noted also that our English preposition, "in," is the only one that will fit it

perfectly, and at the same time make good sense in every single instance when translated. The primary meaning of "en," as every Greek scholar knows, is "in," and according to the law of translation this rendering must always have the preference. In fact, nothing else can take its place till it has been tested and shown incapable of giving the correct sense of the original. Direct reference to the passages bearing on the subject, unmistakably reveals the fact that "in" is the only possible rendering that could be made for each and every instance where the Greek has "en." Not only that, but it is the only rendering that is true to the original.

Let us note some examples: Matt. 3:11 reads in the original, "Baptizo en hudati—baptisei en pneumati hagio kai puri"—"I baptize in water—he shall baptize in the Holy Spirit and fire." John 1:26 and 31 contain similar expressions about water baptism, while Luke 3:16, John 1:33, Acts 1:5 and 11:16 contain similar expressions about Holy Spirit baptism. 1 Cor. 12:13 also has a similar use of en, in speaking of the Spirit's baptism. Now the advocates of affusion tell us that in all of the above examples "en" should be translated by the preposition "with"—hence, "I baptize with water," "He shall baptize with the Holy Spirit," etc. But when this rule is tested in all the passages on baptism, its weakness is shown. We note here a few examples: The Greek in Matt. 3:6 reads, "Ebaptizonto en to lordane potamo"—"They were baptized of Him in the river Jordan." Mark 1:5

reads the same. Now if we translate "en," so to read "with," the following expression appears: "They were all baptized of Him with the river Jordan." John 3:23 reads: "Ioanes baptizon en Aion"—"John was baptizing in Aenon." Using "with" for "en," it reads, "John was baptizing with Aenon." Mark 1:4 has, "Egeneto ioanes ho baptizon en te eremo"—"John came who baptized in the wilderness." Rendering "en," by "with," we have "John came who baptized with the wilderness." 1 Cor. 10: 2, reads, "Kai pantes eis ton Mousen ebaptisanto en te nephele kai en te thalasse"—"Were all baptized unto Moses in the cloud and in the sea." Here the preposition "en" is used twice. If translated "with," the sentence reads, "Baptized unto Moses with the cloud and with the sea." Colossians 2:12 contains this expression: "Suntaphentes auto en to baptismati"—"Buried with him in baptism." Substitute "with" for "en" and you have the reading, "Buried with him with baptism."

The above examples show clearly the insurmountable difficulty encountered by bending the preposition, without warrant, from its natural course. The American revisers saw this difficulty, and very properly translated it "in" throughout the entire lot of passages on baptism where "en" is used in the original, making it read "Baptize in water"—"In the Holy Spirit," etc.

Pedobaptists often cite Luke 3:16, Acts 1:5 and 11:16 as proof that all of the passages should be trans-

lated "with water," and "with the Holy Spirit," instead of "in water," and "in the Holy Spirit." In these instances the Greek does not use the preposition "en," and so the claim is made that even where it is used in connection with baptism, it should be rendered, "with." The instrumental dative by no means forbids the translation of the Greek "en," by the English, "in." Water was the instrument used for the immersion, instead of something else, as oil, wine, or any other thing. One often hears the expression, "Crossed the river by boat," and yet never thinks of anything other than that the persons were in the boat. The point is, can the instrumental dative have its preposition rendered, "in"? Clearly yes, and the American revisers knew it well and did it consistently. Furthermore, this edition shows that scholarship is more and more laying aside prejudice aroused by ecclesiastics, and looking for the truth, regardless of whose cherished theory falls.

CHAPTER X

The Lord's Supper

THE second ordinance of a scriptural church is the Lord's Supper. Let it be borne in mind that Christ gave to His churches only two ordinances, viz.: baptism and the memorial supper, and that both of these ordinances are entrusted to the local churches for their administration. Baptism came first and is properly administered but once. The supper follows baptism and is to be observed from time to time by believers who constitute His churches.

Heresies innumerable and misunderstandings galore have arisen over the proper observance of this ordinance. But it must ever be remembered that it can be settled right only by measurement with the divine standard; any other standard of measure can be but passion or sentimentality. The religious soul will be satisfied with nothing short of true Scripture teaching on the subject. In our study of this ordinance let us be seekers after Christ's pattern, regardless of personal preferences, preconceived opinions or popular misconceptions. The supper is a divine ordinance, entrusted to a divine institution, and its rightful observance should be diligently sought by every disciple of our blessed Lord. It can not be emphasized too strongly that the supper is a church ordinance, ad-

ministered by individual churches, to baptized believers only, and that it is not a mere fellowship ordinance, observed loosely to show how much we think of each other regardless of scriptural requirements for its proper administration.

Its Institution

The supper was instituted by our Lord Himself, and hence this makes its divine origin conclusive and its continued significance unmistakable. Three of the Gospels record the institution of the supper—Matthew 26:26-29; Mark 14:22-25; Luke 22:17-20. The record is given also in one of the epistles, I Corinthians 11:23-26. Then numerous references are given for its proper observance, all of which confirm the fact of its permanency as a monument erected within his churches to endure till the end of time, and all the while reminding Christ's followers of His atoning death on the Cross. It was on the momentous night of the betrayal, with the shadow of Calvary upon Him, and with the eleven faithful apostles gathered about the table where the passover meal had just been eaten that He gives this second ordinance for His churches.

The elements used were bread and wine, or the fruit of the vine. There is no special significance attached to the kind of wine, fermented or unfermented, as some contend, for we do not know the particular kind Jesus used on that night. Suffice it to say that it was "the fruit of the vine," and that is all now needed to meet the scriptural requirements, so far as the wine is concerned.

It is noted also that both elements used, i. e., the bread and the wine, were given to each communicant. There is not a scintilla of evidence in the Scripture that only the bread is to be distributed to the so-called laity, while the wine is to be given to the clergy. Matthew 26:27 and Mark 14:23 distinctly state that "they all drank of it." I Corinthians 11:26 shows the same thing. The Roman Catholic claim that the wine is for the priests alone is not only unscriptural, but is antiscritptural. Baptists believe the Bible teaching as to the priesthood of the believer, and that all members of each church are to have the same rights and privileges in the observance of the memorial supper as in all things else, hence there can be no real observance of the ordinance unless both elements are given to all the communicants.

Administered by the Church

The supper is distinctively a church ordinance, and can be administered properly only by the church. In other words, the church is Christ's appointed custodian of this ordinance. The church is charged with knowing and applying the rules for observing the supper, that are given in the New Testament. No church has the right to establish any terms for observing the supper other than those given by Christ and His apostles.

From the New Testament the prerequisites to participation in the supper may be learned. Had the direction there given been relied upon through the

ages by all of the professed followers of our Lord, the many hurtful heresies that have grown up around this ordinance would have been avoided instead of its becoming a magic charm in the hands of a superstitious and often unscrupulous clergy to awe or frighten an untaught constituency, on the one hand and **lowered to the level of a mere fellowship ordinance by sentimentalists on the other hand**, it would be given its rightful place as a memorial of Christ's sacrificial death on the Cross.

Four Scripture Requirements

The first prerequisite for participation in the supper is regeneration. Without this requirement not only is its observance meaningless as to its original intent, but is at the same time harmful to the participant. "For whosoever shall eat the bread and drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. * * * For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the Lord's body" (I Corinthians 11:27-29). The Lord's Supper was never given by the apostles to unbelievers. Baptists believe in and contend for a regenerate church membership and too much care cannot be exercised in this if the memorial supper is to be properly safeguarded.

The next scriptural requirement for admission to the supper is that of baptism. It is seen that the ordinance of baptism was instituted and administered

quite a while before the supper. Also it is seen that Christ puts baptism as first in order after discipleship (Matthew 28:19, 20). This order was undeniably observed by the first Christians and the apostles (Acts 2:41, 46; 8:12, etc.). The standards of all denominations with only a few unimportant exceptions, confirm the Scripture order respecting the ordinances, i. e., baptism preceding the supper.

The third scriptural requirement for participation in the supper is that of church membership. Since it is a church ordinance, observed by Christ's churches as such, it necessarily follows that membership in the church precedes communion. As a church family rite, the participants must first be members of that family. That it is a church ordinance observed by the churches is shown in the practice of apostolic days (Acts 20:7; I Corinthians 11:18-34). Hence the supper cannot be observed apart from the church. Baptists refuse to administer it to individuals, at the bed of the sick, or in any manner where and when the church is absent. The Romanist view, practiced as well by some others, that the supper can be peddled around promiscuously by an officiating clergy is wholly without scriptural warrant, and perverts the ordinance from a memorial into a sacrament or channel by which divine grace is bestowed and made inherently efficacious in the preservation of salvation.

The fourth requirement for participation in the Lord's supper is right living, or a godly walk. The Scripture is unmistakably clear on this, and for the

ordinance to be so prostituted that no moral test is required, as is largely the case on the part of those bodies whose ranks are filled with unconverted people, is most pitiable indeed. In apostolic times only those giving evidence of a regenerate heart were admitted to the Lord's table (I Corinthians 5:1-13; 2 Thess. 3:6, 11, 14). Thus it is seen that no scriptural terms for communion can be given apart from those connected with church membership. The local church is the only organized body known in the New Testament and hence this is the only body in any way competent to have charge of the ordinances and pass upon the scriptural requirements for their administration. **It is both logical and reasonable, as well as scriptural, that a church refuse to admit to the communion those whom it refuses to admit to membership within itself.**

Frequency of Observance

The question as to how often the supper should be observed is one that is emphasized differently by various bodies of Christians. The Romanist view is wholly at variance with the Scripture teaching on the subject. They not only administer it with great frequency in their services, often several times on Sunday, but also during special days and seasons, in a sort of clean-up campaign, and at the marriage altar and at the dying bed. Then there are those who are sticklers for observance of the ordinance every Lord's Day. Baptists leave the matter of its frequency to the local church to act as is deemed wise and reverent in

its observance. It is true that the Scriptures speak of its administration on "the first day of the week" (Acts 20:7). There can certainly be no objection to this on the part of those who wish to so observe it, but to say it must be thus observed every Lord's Day to be scriptural is certainly wide of the mark. There were times when the early disciples observed the supper each day (Acts 2:42, 46), so if one is to become a literalist it appears that the ordinance should be observed every day in order to comply with the practice of apostolic Christians. This is all settled easily and consistently by Paul's instruction to the Corinthian church, I Corinthians 11:25, 26, "This do as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till he come." The point to be noted is to do it properly when it is done, whether each day, every Lord's Day, once per month or at other designated times as the individual church may elect.

Its Significance

It is indeed important to note the various views held by different denominations regarding the supper. There can be but one correct position as to the significance of the communion, and this is to be learned from the New Testament. Our Lord explicitly states the purpose of the ordinance when He gave it to his followers. After His crucifixion and ascension the supper took its rightful place in the churches purely

as a memorial portraying the Lord's death. Perversions of the ordinance are intimated even in apostolic days, and thus Paul writes to the Corinthian church regarding the matter (I Corinthians 11:18ff). It is not surprising, then, that hurtful heresies should gather about this important rite after revelation ceased. As a matter of information, the average Christian should be acquainted with the most prominent heresies regarding the supper. Then more important still is this knowledge that the false may be counteracted and the true proclaimed.

There are a half dozen or more views of the communion held by the larger denominations. Of these various positions held, we shall take note of the principal, or more important ones. It will be seen that some of them differ slightly, while others have a very wide difference. Practically all denominations but Baptists make communion a sacrament, thus at once distorting the original intent of the ordinance. A sacrament is an instrument or channel, by which, or through which, Christ and the benefits of His sacrificial death are bestowed upon or applied to the recipients of the sacrament.

This at once places within the hands of those empowered by ecclesiastical authority to administer sacraments, a terrifying power over the ignorant and superstitious. The Roman church claims seven sacraments, of which the Lord's Supper, called by them the Eucharist, is one. They claim that the bread and wine are, by priestly intervention, changed into the actual

body and blood of Christ, which now becomes a new offering of Christ's sacrifice, that transmits saving grace from God to the communicant. This reputed change is called "transubstantiation." Such a doctrine brings a mediator, namely, bread and wine, between the soul and Christ—at the same time giving to the priest the power of life and death. This is nothing short of paganism, for physical and magical salvation is not Christianity.

The Lutherans and High Church Episcopalians claim that the communicant partakes in the consecrated elements the veritable body and blood of Christ "in and with the bread and wine," though the elements themselves do not cease to be material. This is known as the doctrine of "consubstantiation," which, like the Romanist view, changes the ordinance from a sign to a means of salvation.

The Calvinistic view is that the supper is a sacrament and that participants who are believers receive the benefits of the new covenant, in that they are applied in the sacrament. "It is declared to be an efficacious means of grace—on the co-operation of the Holy Spirit."

Then there are many peculiarities and irregularities for the ground is often shifted among pedobaptists in their various restatements of the case. Take the matter of kneeling at the altar for the communion—the Romanist originated it in his adoration of the host, which is the consecrated wafer, now deemed the actual living Christ present and elevated before the

people, who are to fall prostrate before Him. This, to be sure, is not true and is nothing short of idolatry. From this Roman custom the practice of kneeling at the altar for the communion has been retained by some of the pedobaptist denominations, and their history shows them close akin to the Roman church. **Let it ever be remembered that when one kneels at a so-called altar to participate in the Lord's Supper he is but imitating the custom of the Roman church in his adoration of the host.**

From all of the above views of the supper Baptists dissent in toto or in part. The scriptural view is that this is but a memorial, commemorating Christ's death, His propitiatory work and the precious state of grace thus enjoyed by the believer. It is but a monument for all time to remind each passing generation of Christ's sacrificial death. It has within itself no sanctifying or regenerating power and the blessings received depend solely upon the faith of the communicant to appropriate Christ's finished work to his own soul's need. Thus it is that the supper expresses primarily the communicant's fellowship with Christ rather than with his brethren. Much of the talk about "communing with each other" at the Lord's table is akin to blasphemy, for we go not to the communion to show our likes and dislikes for each other, but rather to commemorate the atoning death of our Lord and Saviour.

Restricted Communion

The Baptist position on the communion has given them what some choose to designate as a "conspicuous isolation." What an amount of unjust opprobrium has been heaped upon Baptists for their practice of "close communion"! This usually comes from prejudice or lack of information, or both. When looked at fairly and reasoned through logically it is found to be utterly without foundation. Baptists believe on this subject exactly what all other denominations believe relative to the order of the two ordinances, namely, that baptism must always precede participation in the supper. The best authorities can be cited to prove that this is practically the universal belief of Christendom. Catholics, Episcopalians, Lutherans, Presbyterians, Methodists, Congregationalists, etc., as well as Baptists, **hold that none should be admitted to the second ordinance who have not observed the first**—all make baptism an indispensable qualification. Hence all are, strictly speaking, close communionists. Up to this point, then, Baptists are not different from others. The first real divergence appears in the Baptist position that Christian baptism is immersion of the believer in water, in the name of the Trinity, Father, Son and Holy Spirit. It then becomes a matter of "close baptism" rather than "close communion." It should be noted in passing that in one respect pedobaptists carry their close communion farther than do Baptists, in that they refuse to admit to

the Lord's table a large class of their own members, viz.: baptized children.

Its Logical Sequence

The Scriptures reveal the fact that this second ordinance, like the first, is committed to the churches and enjoined upon the churches for its proper administration. Hence the churches must be its custodian and guardian. It will be seen also that **Baptists offer the communion to others on identically the same terms they receive it themselves. They make no demands, or set up no requirements for others that they themselves have not already met.** Then it follows that if others refuse to join with Baptists in these requirements they debar themselves, and hence have no just cause for complaint that they are not admitted to the table. It must be kept in mind that communion is a church ordinance, and not an individual fellowship ordinance among Christians. The Scripture tells us that there must be unity of faith and purpose in the observance of the communion, else it cannot be observed (I Corinthians 11:18-20). Since there is such divergence of opinion as to the purpose and meaning of the supper among the various denominations, it is clear from Paul's injunction in the matter that open communion makes it impossible to eat the Lord's Supper. Take the case of a Catholic, an Episcopalian, a Presbyterian, a Methodist, a Baptist, etc., all holding different views as to the purpose of the supper, and should they decide to become liberal and sit down to

the table together, one would be taking it as the actual body and blood of Christ, another actually receiving Christ spiritually, though not materially, still another regarding it as a sacrament wherein are applied the benefits of Christ's sacrificial work, and still another observing it as but a memorial, there would be no agreement among them, thus no scriptural observance of the ordinance could be possible under such conditions. I Corinthians 11:18-20 makes this clear beyond question: "When ye come together in the church, I hear that divisions (Greek, schisms) exist among you—for there must also be factions (Greek, heresies)—when therefore ye assemble yourselves together, it is not possible to eat the Lord's Supper." It will be observed that the stand Baptists take at this point is both scriptural and logical.

Restricted communion is also necessary for church discipline. Excommunication certainly is meaningless unless it carries with it the right to exclude from the communion. I Corinthians 5:11 and II Thessalonians 3:6 make this unmistakably evident. Open communion gives an excluded person the right to come back to the Lord's table, regardless of his guilt, whether moral or heretical, or both.

The rule for observance of the communion must be scriptural rather than sentimental. **To admit persons to the communion whom we refuse to admit to church membership is indeed sentimental rather than rational or scriptural.** Even lodges which are purely human institutions do not accord to each other rights and

privileges upon their allegiance to an order of different rules and regulations. Should the church of our Lord be less particular? So long as the various denominations are so hopelessly divided over other questions of doctrine, there is neither Scripture nor reason for a sentimental makeshift of being together in the communion. It is one of the chief ordinances of a New Testament church and must not and cannot be belittled. Baptists have always flourished most where they hold tenaciously to right observance of the ordinances, baptism and the Lord's Supper. Let none be disturbed as to pressure from without, so long as they are true within to the precepts and commands of the Lord Jesus Christ. Let no Baptist be intimidated or made ashamed by the sentimental cry of "close communion," for it is according to both reason and Scripture, and a course of procedure with a conscience void of offense toward God maketh none to be ashamed.

CHAPTER XI

Christian Missions

THE missionary idea is to give the gospel to each individual soul that is without Christ, regardless of where he lives, whether at home or abroad. The various designations usually employed, as Home, State or Foreign are merely for convenience in the missionary propaganda, and one is no more important than the other, for the appeal is world-wide, and the gospel is to be preached from our own doors to the ends of the earth. Christian missions are to be found at the very taproot of Christianity itself. The plan of God has ever been the salvation of the world; "to make all men see what is the dispensation of the mystery which for ages hath been hid in God, who created all things" (Eph. 3:9). There is no nation or tribe on all the face of the whole earth that is to be left out of the design of God for the salvation of the human race. In prophecy the thought of the universality of salvation runs like a golden thread through all of the Old Testament, and bursts into a glorious light, bright as the noonday sun in the New Testament. It first becomes an actual offer of salvation to all nations by the sending forth of messengers upon the command of Jesus Christ (Matthew 28:18-20; Mark 16:15; Luke 24:46-48; John 20:21).

For one to disclaim the missionary intent of Christianity is to disbelieve the plain words and commands of our Lord, or else to remain in total ignorance of His teaching. It will be noted also, that because of the fundamental character of Christianity as a missionary religion, missions are of necessity the very law of life for the churches of Christ. His churches are missionary churches, and are to remain so to the end of time. It must never be forgotten that the Christian nations of today were originally heathen, and would have remained so, had it not been for missions. It necessarily follows that the nations that are yet heathen will remain so, until enlightened by the missionaries of the Cross. No church, and no individual is true to self, nor to Jesus Christ that fails in the missionary obligation.

Apostolic Missions

Every reader of the New Testament becomes cognizant of the most intense missionary zeal shown in Apostolic times. The whole body of believers were practically missionary, evincing a zeal for universal salvation. Our Lord Himself toured the regions round about proclaiming the gospel of salvation, first to the lost sheep of the house of Israel, then to all classes, kindreds, tribes and tongues. He trained His early followers to be messengers of salvation, and sent them forth to declare the healing message. Step by step were they led from the narrow confines of Judaism to a holy passion for the souls of men everywhere to

be brought into saving relationship with God. His death on the cross was the one atonement for sinning and suffering humanity the world around. Thus the necessity for His messengers to carry the news of this provision to the ends of the earth in each succeeding generation. Then in His ascension to the Father, His parting admonition to His followers was in the form of a command to "go into all the world and preach the Gospel to every creature." This command has never been annulled, and is today the clarion call to His churches everywhere, to evangelize the world.

In Apostolic times by means of individual conversions, and the founding of churches, the missionary idea progressed from beneath upward, until it became the mightiest moral and religious force the world has ever known. As New Testament Christians, Baptists are ever to hear and heed the call of their divine Lord. Every true Baptist is a missionary Baptist, and every true Baptist church is a missionary church.

Baptists and World Evangelization

Baptists have always believed that the world is to be won to Christ after the Apostolic order. The greatest blight that Christianity has ever had was caused by political alliance with the state under Constantine, and onward until the present time in some parts of the world. From then onward measures were taken for the violent suppression of heathenism, and the official favoring of Christianity in its place. Thus the pure Gospel of Apostolic days passed into an eclipse

that was almost total as it culminated in the Dark Ages. Happily God always preserves His chosen few, as in the days of Elijah, to be called into action at the right time. Baptists are the pioneers of modern evangelical missions. In October, 1792, the first missionary society, other than Romanist, in the Anglo-Saxon world was born. This was in response to God's call to William Carey, a Baptist minister at Kittering. The story of his call, struggles at home and abroad cannot be inserted here in lengthy detail. Suffice it to say that the Baptists, through William Carey, were the father of modern missions, and that his triumphs were so great that after thirty years of labor he had translated the Bible, or parts of it, into thirty-four different languages, and with his colleagues had rendered the word of God accessible to one-third of the human race.

In America, Baptists participated in forming the first missionary society in 1796, known as the New York Missionary Society. "This appears to have been a sort of co-operative effort by members of the Baptist, Presbyterian and Dutch Reformed Churches." A few months following, these same denominations formed what was termed the "Northern Missionary Society." The object of these societies was to support preachers among the North American Indians, but did not extend their operations to the great heathen world beyond. The second distinctively missionary society for foreign missions was formed by the Baptists in 1814, known as the "Baptist Mission-

ary Union," which became famous for large and aggressive evangelical work. The conversion of Judson and Rice to Baptist principles after their appointment by the Congregational Board brought the Baptist Missionary Union into existence. Judson and wife remained upon the foreign field, while Rice came home to arouse the churches to their obligations, and his familiar figure became known among Baptists almost from one end of the land to the other. The work of Judson through nearly forty years laid a foundation both large and durable in a stronghold of Buddhism. "Numerous converts, a corps of trained native assistants, the translation of the Bible and other valuable books into Burmese and his almost completed Burman-English dictionary were some of the direct fruits of his thirty-seven years of missionary service."

Another notable achievement in the Baptist missionary work was that of Dr. and Mrs. John E. Clough among the Telegus. The work was first founded in 1836, and after seventeen fruitless years and when the work was about to be abandoned, the Cloughs were sent to the field. Their work, after strenuous effort, was rewarded in one of the most marvelous mass movements in the history of evangelical missions. On a single day a thousand converts brought their idols to be destroyed, while at another time 2,222 were immersed in one day. Within a space of ten days nearly nine thousand had professed their faith in Christ. In China, Baptists were among the early evangelical missionaries, and have done and are doing a notable work

in the celestial empire. No effort can here be made to give a detailed history of Baptist missions. Suffice it to say, some of their missionaries, as Carey, Judson and Clough, were epoch-makers in the world's history, and that now Baptists are more awake to the divine call for missions than they have ever been, and have workers in almost every part of the earth, with ever-enlarging plans for world evangelization.

Baptists Not Circumscribed

Christ's commission was to the whole world with a whole Gospel. Baptists believe that they have a mission such as no other people on the earth have, in that they are to proclaim a Gospel full with the Scripture tenets, and free from every taint of sacerdotalism. It is salvation by grace alone, that will save a sin-cursed world. It is the doctrines, the ordinances and the life, full and free from any and all extra-scriptural and anti-scriptural teachings, which Baptists offer to the world. Thus it is that they cannot agree to unionism in its various phases in missionary enterprises, such as union schools as permanent arrangements, or the parcelling out of territory among the denominations, thereby shutting themselves forever out of any given territory. Some call this bigotry and narrowness, while it is in fact but a conscientious loyalty on the part of the Baptists to the Gospel of the Lord Jesus Christ as they believe it. The great commission is to all the world, in all time, with the whole Gospel, and not just a part of it, or a perverted Gospel. The

Baptist appeal must ever be "Christ for all the world, and all the world for Christ." "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I command you, and lo, I am with you always, even unto the end of the world."

CHAPTER XII

Education

THE most important task of each preceding generation is to make proper provision for the education of the succeeding generation. The ancients furnish us many examples of their educational systems from lowest to highest. They fancied they knew what was in man, but it is noticeable that they failed to provide for all his wants. The intellect and body were given much attention, but it has been reserved for Christianity to give the highest and truest form of education the world has ever known. It is indeed a sad sight when a great intellect is marred by vicious tastes and feelings for lack of having been trained under the sanctifying influence of the Spirit of God, where its manifold powers might have been unfolded, and so developed as to realize its highest possibilities. The churches of Christ and Christian schools are natural allies, and should go hand in hand in regenerating and training the masses.

Religion the Mother of Education

In all of the history of the past it is seen that religion is the seed plot of education. This is true, whether among heathen, Jew or Christian. It is noted also that no form of religion reaches its highest ex-

pression without trained exponents of its principles. Every great religion of the world today that has endured through the centuries and affected any considerable portion of the human race has provided its course of training, especially for its priests and various other ministrants. It is a notable fact also that schools established under the auspices of the Christian system were primarily for affording adequate preparation for ministerial students and their helpers in Christian service. These later developed into institutions designed to care for both young men and women generally who might seek higher learning. It must be noted also that early Christian colleges were the disseminating centers of learning in the pioneer days of our national life. American education as rated at present owes more to religion than to all other forces and agencies together. Religious schools were indeed the pathfinders in educational progress.

Christian Education

The doctrine of education is unmistakably taught in the Scriptures. From the patriarchs on down through Israelitish history teaching has a dominant place in God's plan for the redemption of the race. In Deuteronomy, fourth chapter, Moses lays special stress on what he, under God, had taught the nation and urges faithful adherence to those teachings in the future development of their national life. Moses himself was one of the most highly trained men of his day, and thus knew the value of education for his own people.

The dominant note of teaching runs through the entire Old Testament and is equally prominent in the New Testament. Jesus was Himself pre-eminently a teacher (Matthew 7:29) and everywhere He went "He taught the people." In the great commission, shouted back to earth by the ascending Lord, He laid upon His followers the necessity of "teaching all nations," from the standpoint of Himself as the center of all knowledge and wisdom. There is no mistake as to the teaching note being sounded all through the New Testament. (See John 8:2, Matthew 28:20, Acts 15:35, Romans 12:7, Colossians 1:28, etc.) After our Lord's ascension His disciples went throughout the land, "teaching and preaching the word of the Lord."

Christian education is the only kind that trains lives from all angles for the highest and most worthy career. The goal of education should be to give that kind of knowledge which makes for the largest usefulness in the most wholesome liberties and the fullest happiness of the individual himself as well as all other lives touched by him. History demonstrates beyond question that the state cannot with safety assume the whole task in the education of the masses. The logical conclusion of such procedure is a materialism which largely eliminates God and whose fruitage is militarism of the most dominating kind. Only the Gospel of Christ is adequate for all social, state and national problems, as it is woven into the very warp and woof of all human relationships, from those of individuals in the home and community neighborhood on to the

mightiest governments of earth. It is always lack of conscience rather than of intelligence that constitutes a country's chief danger, and Christian education is the only agency able to supply a high intelligence guided by an unimpeachable conscience for each succeeding generation. It is a demonstrable fact as pertains both to individuals and nations that training of the wrong sort is worse than none at all. Minds schooled in error too often have an impregnable wall about them. Mohammedanism is a striking case in point. The circumspect mind no longer believes that all education of whatever kind is good, and the more the better, for now the world has learned that education in the wrong direction but leads to disastrous results. It is a striking fact that a far greater per cent of the products of Christian schools rise to places of preferment than do the products of purely secular institutions. Hence it is that the nation which expects to attain and maintain greatness must give large place for private and Christian schools, co-operating with her state schools, so as to make education safe and popular for all the people.

Baptists and Education

In a special way are Baptists obligated to foster education. They have a distinct message which cannot be delivered by others. Their belief in salvation by grace, the non-sacramental character of the ordinances, the democracy or self-government of the churches, requires that degree of intelligence neces-

sary for right understanding of these things and fitness for self-government. Since Baptists do not believe in any episcopal or overhead authority, but in the priesthood of the believer, hence a spiritual leadership and an educated ministry are quite necessary for their highest success in the world.

In the history of education Baptists have played a large and honorable part. They have helped to lay solid foundations and to insure a fruitful development. They were among the real pioneers of education in America. Harvard University, the oldest institution of learning in America, founded in 1636, was named for the man who gave the first money for its establishment, and that man was a Baptist. From that day to this Baptists have had no small part in the progress of education in this country. In 1736 mention is made of a Baptist academy founded at Hopwell, N. J. In 1764 the first enduring Baptist school was established in America—Brown University—now one of the oldest, as well as one of the most honorable institutions of learning in the whole land. Through the years Baptists have continued to play a most important part in educational affairs throughout the world. At the present time there are near to three hundred Baptist schools in this country. From these institutions go out thousands of students each year to put their character and best thoughts into our national life.

There was a time when it was charged that Baptists were an ignorant people, but no longer can such a

charge be made justly against them. True, they have no special educational tests for their ministers before they are allowed to preach, since the Bible makes none, but they do more and more encourage their ministers to be satisfied with nothing short of the best training obtainable. That Baptists now have an educated ministry is manifest on every hand. There is no other denomination in the United States today that has as many educated ministers as have Baptists. In addition to their great force of educated ministers, they have a mighty army of fairly well educated who are truly taught of God and are doing mighty things toward the spread of the Kingdom on the earth.

Baptists schools today are shaping the lives of many thousands of our brightest and best young people, fitting them to take their places in all phases of commercial, professional and religious life. Much of the world's wealth is now entrusted to Baptists and statesmen from lowest to highest official position in our fair land are serving their country with efficiency and honor. No longer can Baptists be stigmatized as ignorant and inefficient, for they have proven the doctrine of Christian education by their established schools the country over.

Finally, belief in Christian education should be practiced in all of our Baptist homes. This should express itself in maintaining our schools with the highest standards of educational requirements, and by selecting these schools for our boys and girls that in a truly Baptist and Christian atmosphere they may receive

their training for service to the world of mankind. Roger Babson well says: "The crying need of this hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more religious education. The prosperity of our country depends upon the motives and purposes of the people. These motives and purposes are directed in the right course only by religion. Legislation, bounties, force, are of no avail in determining a man's attitude toward life. Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of religious education. With the forces of evil backed by men and money, systematically organized to destroy, we should back with men and money campaigns for religious education."

Of all the people in the world, then, who should foster Christian education, Baptists are the people. Their advocacy of democracy in its finest and truest sense makes enlightenment of the masses necessary for their peace, prosperity, happiness and highest general welfare, and Christian education is the only agency that can give this enlightenment.

CHAPTER XIII

Baptists and Co-operation

THE purely democratic form of government of Baptist churches makes the matter of co-operative effort both among themselves and in relation to others, different from all other denominations. We often hear it said that Baptists are bound together with a rope of sand which deprives them of coercive power, and largely annuls all co-operative effort. True they are devoid of compelling power on the part of ecclesiastical overlords, but are unlimited as to their liberties and opportunities along co-operative lines. It has been well said that the democratic form of church government as practiced by Baptists is the best in the world for regenerated people, but the worst in the world for unregenerated folks. This is undoubtedly true and is clearly demonstrated all through the history of Christianity. There are three points of contact in religious co-operative effort, that are vital to Baptists, viz: Co-operation among themselves, with other denominations, and with the State, or government. Brief consideration of these points will be given.

Co-operation Among Themselves

Baptists oppose undue centralization of power in both church and state, hence it at once becomes manifest that the voluntary principle must control in all

of their general organizations. Baptists have no gradations of ecclesiastical courts,—not even delegated authority is allowed among them. The church is the unit of authority, having its own sovereign rights which cannot be delegated to any other organization, nor superseded by another body. This forestalls all legislative or judicial powers on the part of general bodies. The Scriptures are the all sufficient rule of faith and practice, and the churches alone exercise authority in all matters of discipline and the management of their own affairs.

It necessarily follows then that all general organizations are limited to the desire of the local churches in co-operation with them. The extent of this co-operation depends largely upon the purpose of the general organizations, and the degree of enlightenment on the part of the churches. Associations and conventions have no real reasons for their being, other than that of arousing, combining, and directing the objects fostered by the New Testament Churches, as missionary, educational, and benevolent endeavor in the upbuilding of God's Kingdom in the world. While co-operation in these enterprises is purely voluntary, yet it is evident to every thoughtful person that little of extensive achievement and lasting worth would be accomplished without it. This is evidenced by the failure of various churches at different times that do not co-operate in Kingdom extension to really do anything worthy of notice. Since the question of co-operation with general bodies is not a matter of authority, but

a voluntary principle, individual churches usually co-operate or not, according to their vision and leadership. Yet again, it must be remembered that the general bodies can act upon the churches in an advisory way only, and also that the churches cannot delegate their powers or authority to the general bodies. This being true these general bodies are a law unto themselves, and are free to change rules and regulations required by changing conditions and general expansion of the work. They can advise churches and recommend plans to the denomination at large, but there their powers end.

Another phase of co-operation among Baptists is that of mutual helpfulness in ordinations and discipline. Any church may request the assistance of other churches for forming ordaining presbyteries in the setting apart of elders and deacons, and also in the formation of advisory councils in matters of discipline. These bodies are formed solely at the request of a local church, and their conclusions are recommendations only which may be accepted or rejected by the church calling for their services. Baptists have no gradations of church courts. The local church is of itself a sovereign body clothed with all the rights and privileges for the regulation of its own affairs, and from its decisions there is no appeal.

Co-operation Necessary

That wholesome co-operation among Baptists is necessary for the largest Kingdom results no thought-

ful person will deny. All of our associations and conventions are founded upon the principle of wholesome and in the main, harmonious co-operation. In this way worthy programs are made and carried out. The individual church, as well as the individual member thus becomes the champion of all phases of the work. The various objects fostered for both denominational efficiency and Kingdom enlargement are gotten before all of our people and a chance given them for enlistment in the support of these objects. It follows also that disintegrating forces are counteracted, and a denominational consciousness is created. All past experience confirms the fact that there can be little progress made toward Kingdom extension apart from hearty co-operation on the part of Baptists. Those churches which refuse to co-operate with their sister churches in the furtherance of Christ's Kingdom on earth, for whatever excuse they may offer, will sooner or later die because of their own inactivity, or drift into heretical organizations and finally break with the denomination. In the service of our common Lord there is ever to be a feeling of comradeship, and a fellowship among those who wear the denominational name. In this way indifference and antagonism to the work are overcome on the one hand, and a devotion for, and loyalty to the faith we hold becomes the very breath of our religious being, on the other hand.

Co-operation with Others

Baptists are often misunderstood because they limit their co-operation with other religious bodies. They

refuse to lose their own identity, or surrender their autonomy for the sake of unionism and its kindred phases in religious enterprises. Baptists are not against Christian union upon a scriptural basis, but are rather champions of such union. There are many points of common interest where all evangelical Christians can and should co-operate. This is seen in presenting a united front against the liquor traffic, social evils, corruptness of political demagogues and the question of the community well-being when any evil threatens to destroy its peace, health, or happiness. Baptists have ever co-operated with others for the overthrow of wickedness and the enthronement of righteousness from the smallest circle of society to the ends of the earth.

Co-operation with the State

As a fountain cannot rise above its source, so cannot the grandeur of the state rise above its source of moral strength. Revealed religion is the refreshing stream in any and all nations that brings and preserves moral life. In all civilizations political life is the outgrowth of religious life. Be the religion bad then the civic life is bad also—on the other hand when the religious factor is wholesome and elevating, so are political movements of the highest order. The contention of Baptists in their relation to the state is for soul freedom full and complete. This given, the highest and best political and social order is insured. Po-

litical and religious life travel parallel roads, but neither one is to usurp the authority of the other. **In the earliest confessions Baptists declared for separation of church and state, and have been the world's most stalwart champions through the centuries of this liberating doctrine.** This principle denies the right of any religious institution or order to be supported by the state, in whole or in part. Baptists were the prime factors in early American life which prevented an alliance between church and state. They steadfastly refused to be a party to receiving state aid in the support of religion, both for themselves and all others. It will be noted that they have consistently adhered to this principle in all localities and at all times. **The world over, Baptists are and have ever been the champions of the doctrine of the separation of church and state.**

In matters which have to do with civic purity, and national security, Baptists have an untarnished record. The world has never known truer patriots than liberty loving Baptists. They believe that they should put into the community life personal purity from which flowers and fruits the highest forms of civic righteousness. They believe in co-operating with the state for the fullest enlightenment of all its citizens, and for the highest functions of democracy in its body politic. And finally they believe in the fullest soul freedom for all alike and to this end they will ever co-operate, that the souls of men the world around may be free.

CHAPTER XIV

Religious Liberty

THE present American doctrine of the entire separation of church and state was once exclusively a Baptist doctrine. Until comparatively recent times the person who said that the magistrate had no right to interfere in strictly religious matters, was a Baptist. Now, to be sure the doctrine has become popular and has spread to all religious bodies in our land, theoretically at least, and is destined to become prevalent in all lands where the Gospel of our Lord is preached. So universal has this glorious principle become among the denominations of this country that it is hard now for many to realize that at one time **only Baptists believed and advocated it.** It is a fact, however, and their path through history is stained with blood and lighted with martyrs' fires because they would not swerve from the doctrine of soul liberty, separate and apart from not only priestly intervention, but all civil authority as well.

Opposition to Baptists

History records the fact that in every land and by every other sect Baptists were opposed and persecuted. Antipathy for them was because of their rejection of infant baptism and opposition to the alliance of church

and state. It is shown also that Baptists for long years fought alone the battle for religious freedom, and won the boon for all, and hence have left the most glorious heritage of any people, since the victory came through great tribulation. The details of their sufferings for their convictions is one of the saddest recitals of history, though at the same time one of the most inspiring for their piety and faithfulness.

In Germany "They were plundered, thrust into dungeons, banished, and numbers of them beheaded or burned alive." In Hungary and Bohemia, King Ferdinand issued an edict entitled "Death to the Baptists," in which it was decreed that "Persons, male or female, being of ripe years and understanding should be deprived of life, if baptized."

The Emperor Charles V., evinced his malignity by procuring civil edicts at German Diets. In 1544, when other dissenters were treated with leniency, severe measures were adopted against the Baptists. In Switzerland matters were no better. During the year 1525 an edict was issued by the Magistracy prohibiting believers' baptism, and enjoining infant baptism, threatening imprisonment or banishment for the disobedient. In 1526 Zwingle approved the order that those who submitted to rebaptism, should "be drowned without mercy." In the Netherlands the oppressor's hand was heavy upon Baptists. They were put to death by sword and fire, and when in 1550 the Inquisition introduced by Charles V into the Netherlands had to be relaxed because of the remonstrances of the

people, there was no relaxation toward the Baptists,—on the contrary, “Protestants and Papists united to persecute them.” In these persecutions no regard was paid “to sex, station, or age. The delicate maiden, the honored minister, the venerable confessor of three-score and ten,” suffered alike; and let it not be forgotten that these sufferings were not for crimes of any sort, but were for religious “conviction.”

Turning to England the same dark road was traveled by Baptists. Kings and queens, together with the highest church dignitaries, all conspired for the extermination of Baptists. This “was further shown by excepting them from general acts of pardon. Such acts were published in 1538, ’40 and ’50, but those who held that infants should not be baptized were excluded. Thieves and vagabonds shared the King’s favor but Baptists were not to be tolerated.” The harrowing scenes at Smithfield and in Newgate, and the fact that under the reign of Charles II England’s jails were filled with Baptist martyrs, need not be recited here, and while they add shame to the rulers in both church and state, they but give glory to our Baptist heritage.

In the early history of America the same thorny path was trod by Baptists as in the old world. The Pilgrims supported their church and ministry by taxation. The Puritans who landed ten years later had a law connecting church and state. It will be noted that the Pilgrims and Puritans came to the wilds of America to establish their own faith, and to exclude

all others. In 1636 Roger Williams was banished, and before his arrest he had taken refuge among the Indians, and "for fourteen weeks knew not what bed or bread did mean."

Massachusetts became a hotbed of persecution for many years to come. Baptists are familiar with such names as Obadiah Holmes, John Clark, and Joseph Crandall, Baptist ministers who suffered persecution for preaching the Gospel. President Dunster was removed from the presidency of Cambridge College because he preached against infant baptism. Many Baptists in the colony had their lands and goods confiscated because they refused to pay the "minister's tax," and for fifty years no man in Massachusetts could vote for their rulers unless he was a communicant in their churches. In Connecticut church and state were united as in Massachusetts. Every town must support an orthodox minister or suffer indictment by the grand jury. At Ashfield, in 1770, nearly four hundred acres of land belonging to Baptists were sold to pay the "minister's tax." The whole history of the colony is that of religious persecutions of Baptists and others who did not conform to the established order of the state.

Virginia, the mother of presidents, and now a great Baptist empire, stained her colonial history with the blood of persecuted Baptists. Laws were enacted by the government against dissent, made provision for building houses of worship, and supporting the clergy by taxation. Infant baptism was compulsory, as well

as attendance at public worship. The laws went so far also as to prevent preaching, celebration of marriage, and public worship by dissenters. Some Baptist ministers were arrested and imprisoned as vagrants, others pulled down from the stands and insulted, whipped and sent to jail for preaching the Gospel contrary to the order of the established church. History can never forget the grave James Ireland, formerly a Scotch Presbyterian, but now a Baptist, who was dragged from the stand while praying and imprisoned in Culpepper jail, where efforts were made to blow him up with gunpowder, also to poison him, then to suffocate him by burning brimstone at the door and window of his cell. He preached through the bars of that jail, which resulted in the conversion of many souls, and later when the jail was torn down a Baptist church was erected upon its ruins. Dr. Hawks, historian of the Episcopal church of Virginia, says "No dissenters in Virginia experienced for a time harsher treatment than did the Baptists. They were beaten and imprisoned, and cruelty taxes its ingenuity to devise new modes of punishment and annoyance."

Up to the time of the American Revolution these heroic struggles for religious liberty were made and the many sufferings and indignities of our Baptist forefathers endured.

Baptists, the Pioneers of Soul Liberty

The first document ever written in modern times upon religious liberty was by Leonard Busher, a Bap-

tist, back in 1614. As the following quotation clearly shows, he made a plea, not for mere "toleration," but for complete religious liberty. Note the words: "That it may be lawful for every person or persons, yea, Jews, Turks, Pagans and Papists to write, dispute, confer and reason, print and publish any matter touching any religion, either for or against whomsoever." These were the views of the Baptists of the day, for in 1611 a Baptist confession of faith was issued in London which said, "We believe that the magistrate is not to meddle with religion, or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Lawgiver of the church and of the conscience." All sorts of documents by the religious sects preceded this by generations, but it was left to the persecuted Baptists alone to proclaim the doctrine of soul freedom in both church and state. No others in those days advocated religious liberty. John Milton was another noble champion of Baptist liberty and in 1659 wrote a "Treatise of the Civil Power in Ecclesiastical causes, showing that it was not lawful for any power on earth to compel in matters of religion."

The first document written on this continent advocating full religious freedom, was by Roger Williams in 1644. He had previously been banished from Massachusetts and founded the colony of Rhode Island, which was "the first civil government on earth that gave equal liberty of conscience." The organic law

of the Baptist Colony said, "No person within the said colony at any time hereafter, shall be anywise molested, punished, disquieted or called in question for any difference of opinion in matters of religion, but that all and every person and persons, from time to time, and at all times hereafter, freely and fully have and enjoy his and their judgment and conscience in matters of religious concernment." In Virginia the Baptists never let up in their efforts for religious liberty full and complete, rather than mere toleration. They appointed committees, memorialized legislatures and employed counsel, and finally, June 12, 1776, these principles were incorporated in the Bill of Rights, granting religious freedom of conscience. During the struggles in Virginia, when all other denominations agreed to taxation, with a division of the funds to support all alike, Baptists stood alone in opposition to it, and won the day. After the adoption of the Constitution of the United States, many felt that religious liberty was not safeguarded fully, and the Baptist General Committee of Virginia took the question up with President Washington, who gave to them a kind and encouraging reply, and the following month Virginia proposed that immortal first amendment to our constitution, which was adopted and reads, "Congress shall make no law respecting an establishment of religion, or prohibit the free exercise thereof." The seed planted by the Baptist martyrs through centuries past had at last flowered and fruited

in our national constitution, in which religious freedom might be offered to the human race.

The Baptist Heritage

What a glorious heritage indeed have the Baptists! They have come up through great tribulations. They have sealed their faith with their blood in almost every land beneath the stars. They have been fuel for martyrs' fires for Catholic and Protestant alike in the dark days of persecution. They have been imprisoned, fined, whipped, and banished, all for conscience sake, **and yet they have never so much as one time anywhere on the face of the earth persecuted another sect.** On the contrary, they have ever been the champions of soul liberty for all alike, whether Christian, Jew, or even infidel. They have never swerved from the doctrine of complete separation of church and state. They have steadily opposed priestcraft in all of its phases, and advocated salvation by grace rather than by sacraments or works. They have contended consistently for the proper setting of the ordinances, and the priesthood of the believer. They have ever been, and still are the most liberal body of Christians in the world, claiming nothing for themselves that they do not freely accord to others. It is a noteworthy fact that they have grown from the most insignificant to the strongest in America today, and are destined to sweep over the world as its truest and swiftest messengers of soul liberty for every race and tongue. We, the heirs of this glorious heritage should for

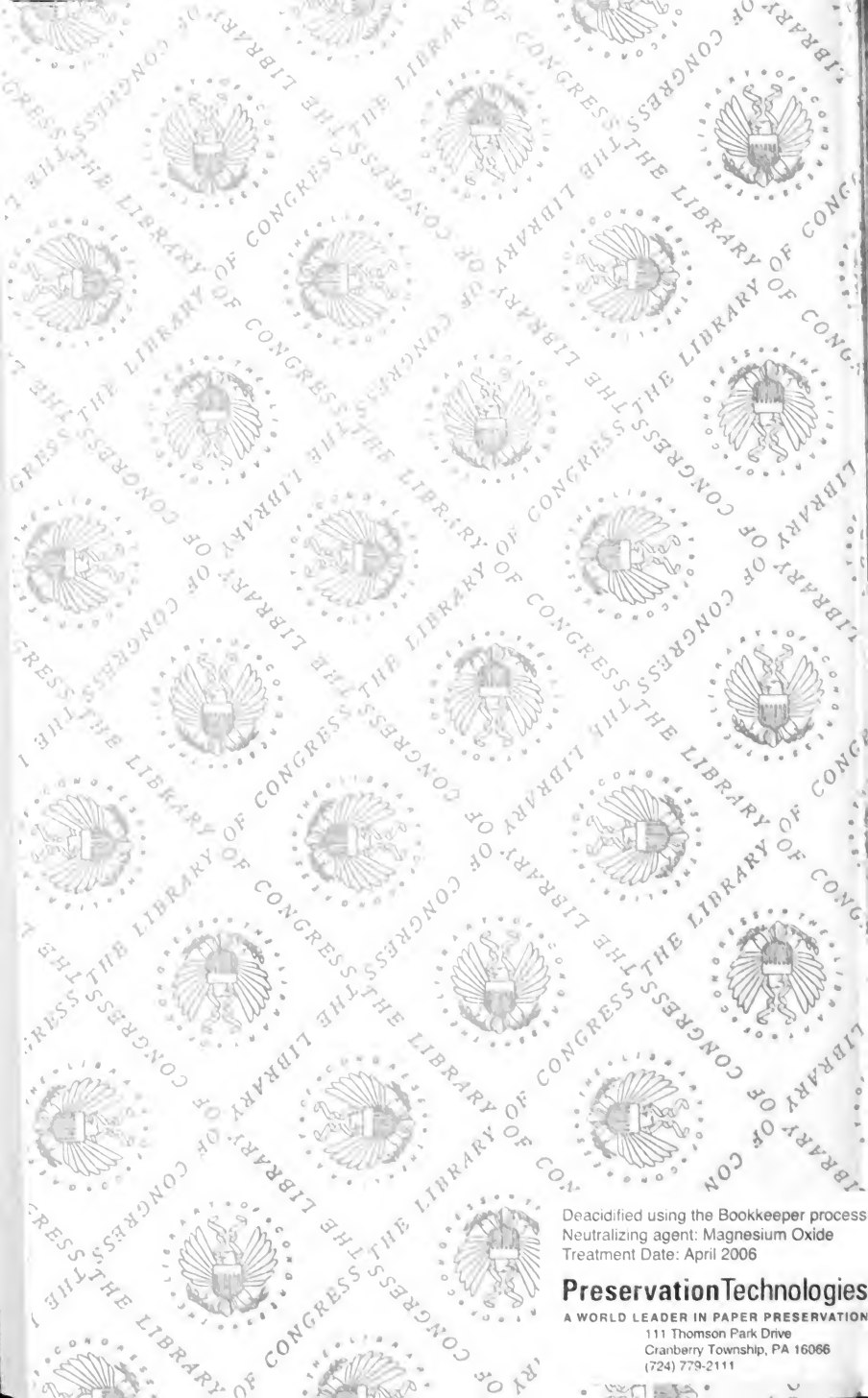
Jesus' sake be ready with hands, and tongue, money and sacrifice to bear the glad news to every land until the knowledge of the Lord shall cover the earth as the waters cover the sea. Let every Baptist the world around say, "Here am I, Lord, send me, send me."

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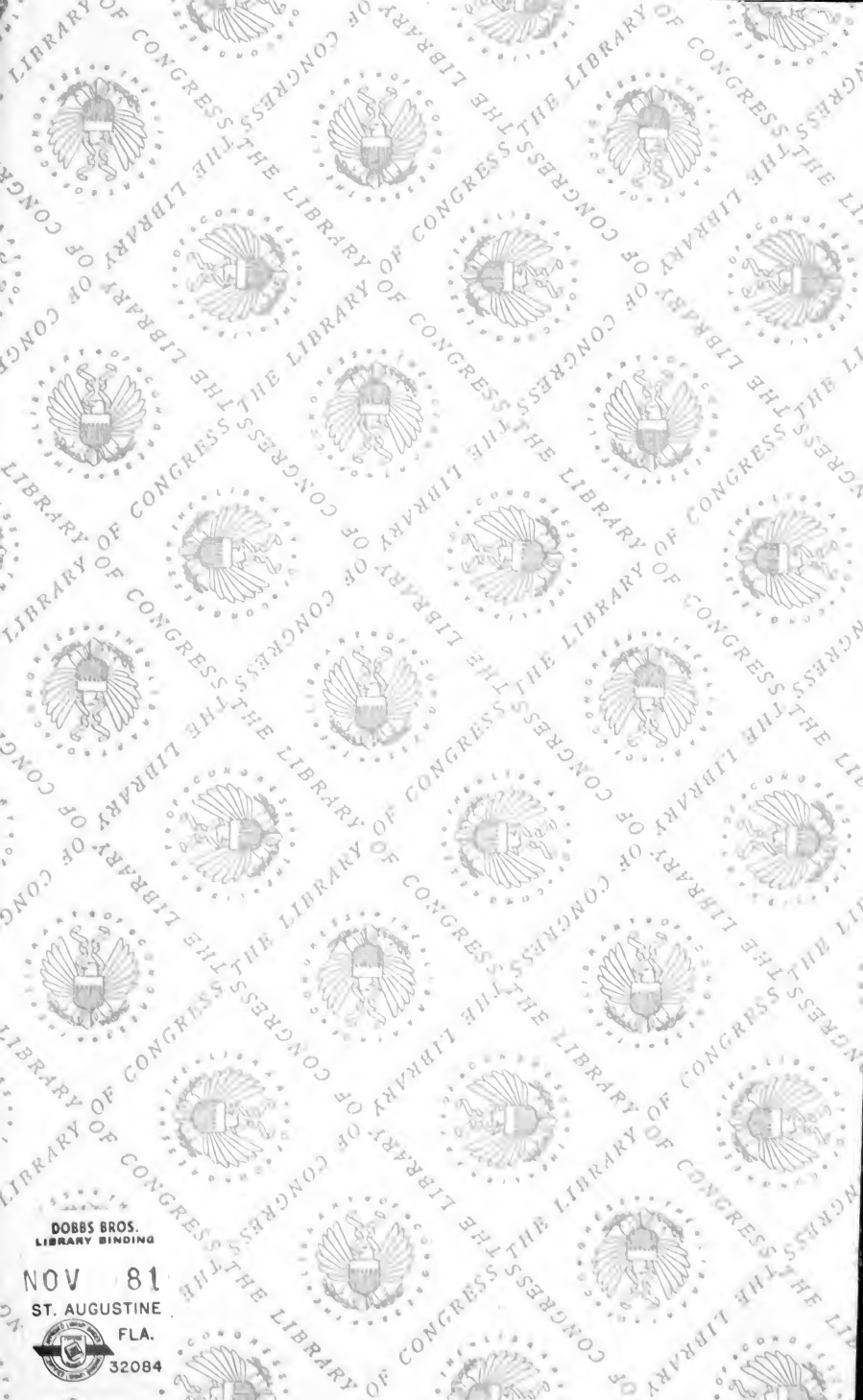


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